



AWAKE

To The Call Of Islam

RAMADHAAN 1432 / AUGUST 2011

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WHEN IS THE SILENCE OF THE ULAMA JUSTIFIED

The Ulama are the brains and the heart of the community. When they become decrepit with moral and spiritual diseases, there is no hope for the masses. As long as the Ulama faithfully discharge their sacred obligations, the community as a whole will remain on the Path of Rectitude and safe from the universal punishment.

However, there are situations when it becomes virtually impossible for most Ulama to publicly practise *Amr Bil Ma'roof Nahy Anil Munkar*. Such situations exist in places where evil, immoral Munaafiq regimes exist. In countries such as Turkey, Egypt, Libya, Tunisia, Algeria, Morocco, Saudi Arabia, etc., Ulama are imprisoned and tortured for proclaiming the Haqq (Truth).

Although Rasulullah (sallallahu alayhi wasallam) has said: "*The noblest Jihad is to proclaim the Truth in the presence of an oppressive ruler*", it is not in the constitution of every Aalim to execute this duty, especially in this era of spiritual weakness. Allah Ta'ala does not impose on the sincere Ulama an unbearable task.

SILENCE

It is not Waajib to offer one for imprisonment and torture by the faasiq and munaafiq state authorities. If an Aalim feels that he is unable to bear the hardship of imprisonment and torture, his silence is justified. While his silence is justified, *Ta'weel-e-Baatil* (Baseless Interpretation) to mutilate and subvert the Shariah is never permissible.

When circumstances compel an Aalim to maintain silence when he observes vice and sin, it then is time for him to go

into seclusion. He is under obligation to sever his ties with the errant community and devote his time to *Thikrullaah*. It is not permissible for him to fraternize and socialize with the community which shuns his *Naseehat* (admonition). Such fraternization creates desensitization in the Aalim. In other words, the repugnance of sin and vice gradually departs from his heart. He will then be deprived of the *ibaadat of Bughd lillaah* (Hatred for the Sake of Allah). Auliya and Ulama in the past were destroyed and eliminated by the universal *Athaab* (Punishment) of Allah Ta'ala when they had abstained from *Amr Bil Ma'roof Nahy Anil Munkar*, but at the same time snugly fitted into society.

SECLUSION

Abstention from *Amr Bil Ma'roof* for a valid reason is justified only if the Aalim severs his ties with the rebellious community and adopts seclusion as his sanctuary. His seclusion and severance of ties will be his *Wajib Hijrat* (Compulsory Migration) from evil, sin, and disobedience.

But such a situation to justify abstention from *Amr Bil Ma'roof* does not exist in South Africa. In this country the Ulama abstain from executing their sacred obligation solely on account of *nafsaaniyat* and *shaitaaniyat*. *There is no third factor for their gross dereliction of duty.*



THE CONSEQUENCE OF LOVE FOR THE WORLD

Hadhrat Nabi Isaa (alayhis salaam) with a group of his Hawaariyyeen (Companions) once passed through an utterly destroyed town where all the skeletons of the former inhabitants were lying flat on their faces. The sight astonished

Hadhrat Isaa (alayhis salaam), and he said: “O my Companions! These people were all destroyed by the Wrath and Punishment of Allah Ta’ala. If they had died with Allah’s Pleasure on them, they would have buried one another. The Companions were eager to know the mystery of these people.

Hadhrat Isaa (alayhis salaam) supplicated to Allah Ta’ala. Allah Ta’ala said to Nabi Isaa (alayhis salaam) to call the skeletons during the night time. He will receive a response. At night time, Hadhrat Isaa (alayhis salaam) climbed on to a high level and called out to the dead inhabitants. Spontaneously one skeleton answered: “I am present O Ruhullah!”

Nabi Isaa: “What has happened to you?”

Skeleton: “During the night we were all snug and safe. By the morning Allah’s punishment struck and eliminated us.”

Nabi Isaa: “Why?”

Skeleton: “Because of our love for the world and our following the evil transgressors.”

Nabi Isaa: “How was your love?”

Skeleton: “Like the love a child has for its mother. When she appears, the child is happy. When she is gone, the child grieves.

Nabi Isaa: “What has happened to your companions? Why do they not respond?”

Skeleton: “Powerful Angels have fitted them with reins of Fire.”

Nabi Isaa: “How then do you speak with me? You too are one of them.

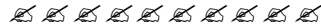
Skeleton: “While I was with them, I am not one of them. When the Punishment descended on them, I happened to be present here, hence the Punishment overtook me as well. At this moment I am suspended over Jahannum I do not know if I shall be saved or ultimately cast into the Fire. May Allah Ta’ala save us all from the Fire.”

The Lesson: You will be with those with whom you associate.

THE OBEDIENT SNAKE

A Buzrug who went to visit Hadhrat Ibraahim Bin Adham (rahmatullah alayh) narrated the following episode:

“I did not find Hadhrat Ibraahim Bin Adham in the Musjid. I was told that he had just left the Musjid. I went out in search of him. It was extremely hot. I located him sleeping in a valley. I was astonished to see a snake with a branch of the jasmine tree in its mouth. The snake was near to the face of Hadhrat Ibraahim and was fanning away the flies. While I looked on bewildered, the snake spoke and said: “O young man! Why are you astonished and bewildered?” I said: ‘Your activity astonishes me, and to a greater degree your speaking with a human tongue surprises me despite you being the enemy of human beings.’ The snake said: ‘By Allah, The Glorious! Allah has made us the enemies of the transgressors. We are obedient to the pious ones.”



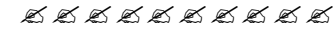
NASEEHAT FOR THE HAAFIZ OF THE QU’RAAN

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu), one of the most senior among the Sahaabah proffered the following advice and admonition to the Haafiz of the Qur’aan:

“When the people enjoy themselves with food and drink, the Haafiz should be fasting. When they are laughing, the Haafiz should be in contemplation. When they dispute, he should be silent. When they manifest pride, he should be humble.

The Haafiz of the Qur’aan should be a person who is one who cries and who is always grieving and tolerant. He should not be a person of ill conduct. He should not be ghaafil

(oblivious) nor rowdy nor of harsh disposition nor one who is arrogant.”



THE PORTALS OF KNOWLEDGE

Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

“When I used to recite one aayat of the Qur’aan Shareef, seventy portals of knowledge would open up for me. After I ate of the food of the wealthy, not a single portal of knowledge opened for me when I recite an aayat.

Haraam food melts away fikr (contemplation) and eliminates the sweetness of thikr. It burns the garment of ikhlaas (sincerity), and blinds spiritual vision.

Earn only what is halaal and spend it in moderation. Don’t consume the food of those who eat haraam and don’t cultivate their association. The good deeds of a person who consumes halaal are accepted. All conditions of spiritual excellence are related to halaal food.”

SIX UNFORTUNATE PERSONS

Allah Ta’ala revealed to Nabi Musa (alayhis salaam): “Six kinds of persons are in My Jahannum and Wrath:

- ? An aged man whose moral character is evil
- ? A wealthy man who steals (and frauds)
- ? An Aalim who sins
- ? A man who comes to Me without having made Taubah
- ? A murderer
- ? A man who usurps and devours the rights of a Muslim.



NABI DAANYAAL, ISRAEL, IMAAM MAHDI AND NABI ISAA

Nabi Daanyaal (alayhis salaam) was among the *Ulul Azam* (prominent, great, most senior) Ambiya of Bani Israaeel. He flourished centuries before Nabi Isaa (alayhis salaam).

When the sins and transgression of the Yahood exceeded all bounds and they degenerated into the abyss of immorality, vice, bid'ah, fisq and fujoor, Allah Ta'ala sent the Babylonian (Iraqi) king, Nebuchanezar against them. From Iraq he invaded with his army the land of Bani Israaeel. He pillaged, plundered and utterly destroyed Jerusalem. Musjidul Aqsa was shockingly desecrated and defiled, and all the manuscripts of the Tauraah were reduced to ashes. The Qur'aan refers to this occasion of destruction of Bani Israaeel, Musjidul Aqsa and Jerusalem in Surah Bani Israaeel.

The Yahood were subjected to mass slaughter. Thousands were driven in chains to Iraq to be reduced to slavery. Among them was Nabi Daanyaal (alayhis salaam) as well. During their years of captivity and slavery, Allah Ta'ala appointed Daanyaal (alayhis salaam) the Nabi who consoled Bani Israaeel and kept alive the flame of the Deen. Like Yusuf (alayhis salaam), Allah Ta'ala had bestowed to Nabi Daanyaal (alayhis salaam) the expertise of dream interpretation. Despite the yoke of persecution and oppression which the rulers had imposed on Bani Israaeel, Nabi Daanyaal (alayhis salaam) resolutely proclaimed the Haqq of the Deen.

After the death of Bukhtnashr (Nebuchanazer), Neebushanezaar ascended the throne. The new king saw a dream which perplexed him. All the astrologers, fortune-tellers and sorcerers of the land failed to present a comforting and reasonable interpretation. The perplexity and concern of the king increased immensely. Someone then informed the king of a very pious wiseman among Bani Israaeel, namely, Daanyaal.

The king sent for Hadhrat Daanyaal (alayhis salaam).

When Hadhrat Daanyaal (alayhis salaam) arrived, the king said: "I have heard the spirit of divinity is in you and that you are a man of perfect wisdom. The wisemen and astrologers have failed to interpret my dream. I have heard that you are able to interpret intricate dreams and solve such problems. If you are able to interpret my dream, you will be garbed with regal attire. You will be garlanded with a golden chain, and you will be the third highest officer in the empire." Hadhrat Daanyaal (alayhis salaam) responded: "Retain your prizes by you. Present your awards to someone else. I shall explain this dream to you."

After the king explained his dream, Hadhrat Daanyaal (alayhis salaam) presented the interpretation which related to the rise and fall of empires. The specific one of interest to us at this juncture relates to the rise of an evil regime thousands of years after Hadhrat Daanyaal (alayhis salaam). He described that future regime as the 'Reign of Abomination' (a hated reign of terror), and the 'Kingdom of Sin'. The establishment of this Reign of Abomination would initiate the process of the end of the world. It will open the era of total immorality and sin. At that juncture in time will appear two great, holy personalities and two great evil anarchists.

Armies will be despatched from the north. The sacred fortress will be defiled and the daily acts of sacrifices will be prohibited. Then the Reign of Abomination will be established. Continuing his explanation, Hadhrat Daanyaal (alayhis salaam) said: "I heard two sacred Voices speaking. First Voice: "When will this event of the sacred abode being trampled and defiled under the feet (of these oppressors) occur?" The second Voice answered: "Two thousand and three hundred days. Thereafter this holy place will be purified."

In the prediction made by Hadhrat Daanyaal (alayhis salaam), is also mentioned that the 'Reign of Abomination' will

be terminated after 45 days.

In an attempt to unravel the mystery of the predictions made by Hadhrat Daanyaal (alayhis salaam), the Saudi Shaikh Safar Bin Abdur Rahmaan Al-Hawaali presented the following theory:

The two holy personalities refer to Imaam Mahdi (alayhis salaam) and Nabi Isaa (alayhis salaam). The two forces of anarchy are Dajjaal and Ya'jooj and Ma'jooj. The Reign of Abomination and Sin is the state of Israel. The big conundrum or mystery is the time periods mentioned in the prediction of Hadhrat Daanyaal (alayhis salaam) and which is mentioned in the Tauraah.

This mystery, according to the venerable Shaikh Al-Hawaali, is solved when the style of the Tauraah is taken into account. 'Day' in terms of the Taurah refers to a year. On this basis, the prediction records that the Reign of Abomination would be established 2300 years later. Hadhrat Daanyaal had made this prediction 333 years before the advent of Nabi Isaa (alayhis salaam) according to historians. Minus 333 from 2300. The answer is 1967. This was the year that Israel had defeated the Arab armies. Although Israel was established in 1948, its invasion of Jerusalem occurred in 1967, and the prediction pertains to the establishment of the evil regime in Jerusalem. Israel did not have possession of Jerusalem prior to 1967. Thereafter Musjidul Aqsa was desecrated by the conflagration enacted by the Israelis.

The Reign of Abomination and Sin, according to the prediction, will be for 45 years:

$1967 + 45 = 2012$. According to this hypothesis of Shaikh Al-Hawaali, the state of Israel will collapse in the year 2012 or its final demise will commence in that year.

COMMENT: While this theory seems plausible there is no certitude regarding the times stated. The only absolute certitude is the fact that Israel and the U.S.A. will crumble and be

destroyed by the Command of Allah Ta'ala. The Qur'aanic dictum is explicit and emphatic: *"For every nation there is an appointed time. When that appointed time arrives, it will neither be procrastinated nor advanced."* Thus, no empire endures forever. But the drunken oppressors are too blind to see the lessons of history. They will perish like vermin.

The year 2012 does not have Shar'i substantiation. There is no certitude that the prediction was made 333 years before Nabi Isaa (alayhis salaam). These dates are clouded with ambiguity. The only absolute certainties in the prediction are the following:

? Imaam Mahdi and Nabi Isaa (alayhimas salaam)

? Dajjaal, Ya'jooj and Ma'jooj

? Establishment of Israel, the Reign of Abomination & Sin

? Establishment of Israel by the western powers, viz. The armies from the North

? Occupation of Jerusalem by the Israeli regime of terror

? Desecration of Musjidul Aqsa

? The ultimate destruction of Israel, 45 years from the time of its occupation of Jerusalem.

Even Nabi Daanyaal (alayhis salaam) did not fully understand the mystery in what he had interpreted, hence he supplicated to Allah Ta'ala to unravel the conundrum. According to the Tauraah, Allah Ta'ala informed him: *"O Daanyaal, concern yourself with your mission. A lock has been placed on the words and the matter has been decreed. The mystery will be solved at the appointed time."* And, Allah knows best.

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SHAYAATEEN

Once Rasulullah (sallallahu alayhi wasallam) outlined to a group of Sahaabah the various types of shayaateen and their activities.

Mudhish is the name of the shaitaan whose occupation it is to foster greed and worldly lust in the Ulama.

Hadeeth is the name of the shaitaan whose duty it is to call people away from Salaat and involve them in sport and laziness.

Zul Banoon is the name of the shaitaan who operates in the market-places. Night and day he lives in the market-places. It is his function to encourage deception, fraud, robbery, and all other haraam trade practices.

Bitr is the name of the shaitaan who causes people to exceed the limits in mourning and despondency during times of adversity and grief. They pull at their hair and beat their breasts. Such actions are common with the Shiahs on the occasion of religious mourning festivals.

Manshoot is the shaitaan who propagates falsehood, lies, gossip, slander, insult and similar other sins.

Waasim is the name of the shaitaan who invites people to fornication,

A'war is the shaitaan who teaches people to steal.

Walhaan is the shaitaan who is appointed to stand by the Muslim when he makes wudhu. He attempts to distract the Mu'min while he makes wudhu. It is therefore essential to refrain from conversation while making wudhu.



JUMUAH GHUSL – THE HUNTER AND ISA'S CURSE

There are many virtues of ghusl on the day of Jumuah. Once Hadhrat Nabi Isaa (alayhis salaam) passed by a hunter who had caught a she-springbuck. Pleading, the buck said to Hadhrat Isaa (alayhis salaam):

"O Ruhullah! Let the hunter allow me to feed my kids. I shall return thereafter."

Refusing, the hunter said that the buck will not return. In response the buck said:

"If I do not return, I shall be worse than the person who refrains from ghusl on Fridays."

The buck was then allowed to go. After feeding her kids, the buck returned. Hadhrat Isaa (alayhis salaam) had intended to purchase the buck from the hunter for a gold coin. He wanted to set it free. But before his arrival, the hunter had slaughtered the buck. Hadhrat Isaa (alayhis salaam) in grief cursed the hunter and said: "May there never be blessings in your profession."

The effect of Hadhrat Isaa's curse will remain with hunters until the Day of Qiyaamah. There is no barkat in the profession of hunting. Rasulullah (sallallahu alayhi wasallam) said that a hunter is a ghaafil (an unmindful and careless person).

In Ihyaaul Uloom, Imaam Ghazaali (rahmatullah alayh) states that whenever there developed a conflict between the people of Madinah and Makkah, they would say to each other: "You are worse than the man who does not take ghusl on Fridays."

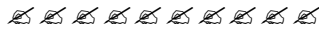
Imaam Shaafi (rahmatullah alayh) said: "I never refrained from Jumuah ghusl whether at home or on a journey."

In a Hadith it is narrated that below the Arsh (Throne of Allah) are many cities filled with Angels. They all supplicate to

Allah Ta'ala to forgive those who take ghusl on Fridays and perform Jumuah Salaat.

Rasulullah (sallallahu alayhi wasallam) said that the Jumuah ghusl eradicates sins from right under the roots of the hairs on the body.

To gain the virtues of ghusl it is necessary to make niyyat of ghusl. If on a Friday one has to take ghusl of janaabat, then the niyyat of ghusl-e-janaabat should be made first. Thereafter niyyat of Jumuah ghusl should be made. The one ghusl suffices for both acts.



A DECEITFUL WOMAN

Hadhrat Nabi Musaa (alayhis salaam) had made a special dua on a container of water which was thrown into a pond. The entire pond acquired a miraculous property.

A woman guilty of infidelity would be tested at the pond. If she drank of the water, her face would darken and she would immediately die. In Bani Israeel there was a pious man who had become suspicious of his wife. He had valid grounds for suspecting his wife to be unfaithful. He reported the matter to the Qaadhi who ordered that the woman be taken to the pond.

The cunning and guilty woman was well aware of the consequences of drinking the water. The cunning woman therefore resorted to deceit. She had an identical twin sister. She convinced her sister to go to the pond. The Qaadhi and others would not know the difference. Since the twin sister was innocent, the water would have no effect on her.

Complying with the wishes of her sister, she went and drank of the water which had no effect on her. The people were surprised and annoyed with the husband whom they now thought to have slandered his wife.

Meanwhile the woman who had drank of the water went to her sister to report what had transpired. As she spoke, her breath reached her sister. Her face darkened and she dropped down dead. Her deceit and infidelity thus became known. Evil cannot be concealed forever. Allah Ta'ala will expose it.



THE VALUE OF THE MAKTAB

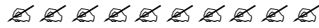
A *Maktab* is an Islamic school or class which caters for the elementary Deeni education of children from the age of 5 or 6 years. In our era, cause for great lament is the displacement and phasing out of this holy system of imparting Deeni education. The worst aspect of this unholy displacement is that the destruction of this 14 century system of Ta'leem is being effected by molvis who have betrayed Islam. Muslims are completely ignorant of the value of the Maktab system and the vital role it plays in the preservation of Imaan. Imaam Raazi (rahmatullah alayh) narrated the following wonderful episode which highlights the value and importance of the Maktab.

Once Hadhrat Nabi Isaa (alayhis salaam) passed by a grave wherein the inmate was suffering severe punishment. After some time when he passed by the same grave, he observed Angels of Rahmat (Mercy) at the grave. The punishment had been lifted, and the *Noor of Maghfirat* (celestial light of forgiveness) had enshrouded the grave.

Nabi Isaa (alayhis salaam) supplicated to Allah Ta'ala to unravel the mystery. Allah Ta'ala revealed to him: "O Isaa! This man was a great sinner, hence the punishment. When he had died he was survived by his pregnant wife. A boy was born. When the child was of Maktab age, his mother had him admitted to the Maktab. On the first day of the child's admission, the Ustaadh taught him to recite *Bismillaahir*

Rahmaanir Raheem. I could not tolerate punishing the man under the ground when his child was taking My Name above the ground.”

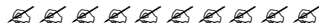
It was the Maktab which caused the cessation of the severe punishment.



“MODESTY IS NOT LOST”

In a Hadith in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulullah (sallallahu alayhi wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said:

"My son is lost, but my shame and modesty are not lost".



A LESSON OF TAWAKKUL AND ISTIGHNA'

(Tawakkul is to repose trust in Allah Ta'ala. Istighna' means independence).

A Buzrug on his return journey from Hajj was robbed by thieves. He was left with only the clothes he was wearing. He did not have even a cent with him. This servant of Allah did not inform anyone of his condition. He continued walking. Days passed without any food. Along the route he stopped at a Musjid for resting. He never begged nor asked anyone.

The Buzrug was a Qaari. The people in the Musjid became enraptured when they heard him reciting. Word spread about the beautiful recitation of the stranger. When a very wealthy

person of the locality was informed of this Buzrug, he hastened to the Musjid taking with him a considerable sum of money.

In the Musjid he requested to the Buzrug to recite for him, but he refused. He advised the wealthy man to listen to his recitation whilst he was engaged in Salaat. After much insistence, the Buzrug relented and recited. The wealthy man was so enthralled with the recitation that he presented the money which was a very large sum to the Buzrug. However, the buzrug declined saying that in the Qur'aan, Allah Ta'ala prohibits selling His aayaat. Should he accept the money it will be tantamount to selling the Qur'aan. He told the wealthy man: "If you now give me an entire kingdom, then too I shall not accept it. If you had given me the money before having requested me to recite, I would have accepted." Despite the pleas of the wealthy man, the Buzrug refused the gift notwithstanding his dire state of need.



MERCY – A CAUSE FOR SALVATION

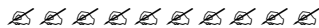
One extremely cold wintery night a Buzrug came across a shivering kitten. It was clear to the Buzrug that the kitten would not survive in the extreme cold. Taking pity, he wrapped the kitten in his shawl. At home he wrapped it in a blanket. It was a deed done and forgotten. Many years thereafter the Buzrug died. After his demise, when he was ushered into the Divine Presence, he was asked: "What have you brought from the world?" The Buzrug replied: "Imaan."

The Buzrug was shocked with fear when his Imaan was judged to be deficient. He had nothing to offer at that stage. Allah Ta'ala then said: "You shall be forgiven for a deed which had no significance for you. It is a deed which you did not dream would be the basis of your Najaat (salvation). On that

cold night, you had taken pity on the kitten which was dying of the cold. That kitten had made dua for you. Its dua was accepted. Go! You are forgiven by virtue of the supplication of that kitten. You had shown mercy to one of My creatures. It is more befitting for Me to be merciful to you."

In this episode and in many similar stories are profound lessons for those who brutally cause the deaths of billions of chickens – hanging them upside down, drowning them in electrified water, administering electrical shocks through their bodies, torturing them with haphazard neck-cutting, and plunging them alive in scalding waters. Those who halaalize such brutalities and those who support this cruel, vile industry by selling and consuming the murdered chickens, should reflect on this episode and the consequences of zulm.

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented on this episode: "In the Hadith there are many episodes which emphasize the importance of the Mustahab acts. Many people were forgiven by Allah Ta'ala on the basis of a Mustahab act which is generally viewed with insignificance by the people.



ISTIHSAAANUL KUFR IS KUFR

Istihsaanul kufr means to prefer kufr or to think good of any act of kufr or to give preference to an act of kufr over and above an act of Islam. Such a preference expels one from the fold of Islam.

A great Aalim of Makkah, Shaikh Dahhaan (rahmatullah alayh) narrated an amazing story full of lesson and admonition. It is an eye-opener for Muslims of this age who view with disdain many practices of the Shariah. They accord preference to the institutions, practices, styles and customs of the kuffaar,

and thus eliminate their Imaan. Shaikh Dahhaan (rahmatullah alayh) narrated that once (in very recent history) a prominent Aalim of lofty status of ostensible piety who had died was buried in the Qabrustaan of Makkah (or in Jannatul Baqi of Madinah).

The norm in Arabia is to re-open graves and bury others in the same qabr. Within a short while the bodies disintegrate. Since nothing remains, the graves are used repeatedly. When the grave of this famous Aalim was opened, to the amazement of the people the body had not disintegrated. When the kafan was opened, the amazement of the people knew no bounds, for the mayyit was that of a beautiful European girl.

Fortunately on the scene there was a man who said that he recognized the girl. She was a French girl who had secretly embraced Islam. She used to practise Islam in secret, and he used to teach her. This cleared up the mystery as far as the girl's body was concerned. Since she was a sincere Muslim, Allah Ta'ala transferred her body from the graveyard of kufr to the Qabrustaan of Imaan, namely, Jannatul Baqi.

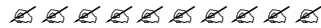
However, there remained the mystery of the Aalim's body. It was logical to presume that the Aalim's body was miraculously transferred into the girl's grave in France. The person at whose hands the girl had embraced Islam was despatched to France to ascertain the reality. He went and narrated the episode of the girl to her parents, and finally managed to convince them to have the grave of their daughter opened up to ascertain the reality. This was done. When the coffin was opened everyone was aghast and shocked beyond belief when they saw that it was not the expected corpse of the girl.

After this information was transmitted to Makkah, the wife of the Aalim was interviewed. The Ulama asked her to describe her husband. She explained that her husband was a man of lofty piety. The Ulama told her to reflect deeply as they believed that there must have been some tendency or element of kufr in him

which warranted this calamity to befall him. After deep thought the wife said that whenever he required a Waajib ghusl, he would remark: "The Christians have it nice. They are not encumbered with a Fardh ghusl." This cleared up the mystery regarding the misfortune and calamity which befell the Aalim.

In view of his preference for a practice of the Christians, the effect of which was disdain for a Shar'i practice, Allah Ta'ala expelled his body from the Holy Land and cast him into the land of kufr for whose practice he had shown a preference.

Muslims should reflect and fear such calamities which may befall them for their evil preferences. May Allah Ta'ala save our Imaan.



ERRORS OF THE SAALIHEEN

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from Islam."*

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he soon acquired expertise in the science of music. Music here refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzoob who passed by exclaimed: "Molvi Sahib, this is not for you. You are

meant for something else." This naseehat had a profound effect on Hadhrat Maulana Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Saaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.



DIVINE WISDOM

Hadhrat Ibn Jauzi (rahmatullah alayh) said: "Glory unto That Pure Being by Whose Wisdom the celestial souls (*arwaah of human beings*) were engaged within the density of material bodies (*human bodies*). He has made night and day the two featherless wings of Time which is soaring towards annihilation. He administered the wine of love to His devotees. He has made its sweetness surpass every comfort. He adorned the garden of the night's darkness with the flowers of Tahajjud, and every morning sees the rise of the sun of Thikrullaah."



GATHERINGS OF SIN

A Buzrug narrated: "On the Day of Qiyaamah those people who had organized gatherings of sin and aided one another in transgression, they will be assembled and thrown on to their knees. They will bite each other in the way dogs do." This is a warning for those who gather at the various functions where so many violations of the Shariah are perpetrated.



THE HISAAB

Hisaab (or the Divine Reckoning in Qiyaamah) is a momentous and a fearful occasion. For halaal there will be *Hisaab*, and for haraam will be *Athaab (Punishment)*.

The more a man's wealth the harder and more prolonged will be his Reckoning regardless of his piety and his absolutely sincere and profuse spending in the Path of Allah Ta'ala. While numerous Fuqara will be saved from the torments of *Hisaab*, even the very pious people of affluence will be embroiled in the cauldron of Reckoning. According to Hadhrat Umar Bin Khattaab (radhiyallahu anhu), the Fuqara will be sitting in the company of Allah Ta'ala on the Day of Qiyaamah.

Hadhrat Abu Darda (radhiyallahu anhu) said: "The hisaab of the person who owned two dirhams will be more severe than the hisaab of the person who owned one dirham." On the Day of Qiyaamah, even pure, halaal wealth will be a heavy burden. Rasulullah (sallallahu alayhi wasallam) said that the wealthy person will enter Jannat with difficulty.

Rasulullah (sallallahu alayhi wasallam) said: "The Believer's gift in this world is poverty. The last Nabi to enter Jannat will be Sulaimaan Ibn Daawood (alayhimas salaam) because of the vast kingdom (and wealth) he possessed. And, the last of my Sahaabah to enter Jannat will be Abdur Rahmaan Ibn Auf (radhiyallahu anhu)." In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "I saw him crawling into Jannat."

Now, Nabi Sulaimaan (alayhis salaam) was among the great Ambiya (alayhimus salaam), and his kingdom was bestowed to him by Allah Ta'ala. Hadhrat Abdur Rahmaan Bin Auf (radhiyallahu anhu) was among the senior Sahaabah. He was one of the *Ashrah Mubash-sharah (The Ten Sahaabah who were given the glad tidings of Jannat)*. He used to spend his wealth freely and abundantly in the Path of Allah Ta'ala.

Despite this, they will be among the very last of their respective groups to enter Jannat.

Wealth is therefore not to be coveted.



DIVINE MYSTERY

Once in bygone ages a Nabi walking along the sea shore, observed a fisherman. While casting his net into the sea, the fisherman recited: '*Bismillaah! (In the Name of Allah!)*'. When he retrieved his net, there was not a single fish. The Nabi walked on and came by another fisherman who said: '*In the name of shaitaan!*' when he cast his net into the water. Soon he retrieved his net full of fish. The fisherman had to bend backwards while hauling the net due to the weight of the fish.

The Nabi supplicated: "O my Rabb! Everything is in Your control. Unravel this mystery for me." Allah Ta'ala commanded the Angels: "Reveal to My servant the abodes of these two fisherman." When the veil of mystery was uplifted and he saw the lofty and honourable station (in Jannat) of the first fisherman, and the abode of humiliation and punishment (in Jahannum) of the second fisherman, the Nabi exclaimed: "O my Rabb! I understand. I am satisfied."

Our created minds with their finite understanding are unable to fathom divine mysteries. The Mu'min should therefore never doubt in any of the decrees of Allah Azza Wa Jal. Always say: Allah knows best.



ALLAH'S ADVICE TO MUSA

When Allah Ta'ala ordered Nabi Musa (alayhis salaam) and Nabi Haaron (alayhis salaam) to go to Fir'oun, He, (Allah Ta'ala) admonishing them, said:

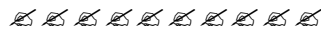
"Do not be awed by the external garb of Fir'oun, for verily, his forelock is in My control. He can neither talk, blink or breathe without My permission. Do not be attracted to whatever he is enjoying, for verily, it is nothing but worldly splendour and adornment (which will perish).

If you desire that I adorn you with worldly splendour which would convince Fir'oun that his worldly power cannot match yours, it is within my power to do so. But I divert your attention from that (splendour of the world) and make you to recoil from it. This is how I deal with My Auliya. I save them from the bounties of the world like a caring shepherd protects his flock from dangerous pastures. I distance My Auliya from the delights of this world like a camel herd protects his camels from deceptive places.

This I do to them not because they are insignificant to Me, but so that they can receive from the bounties which I have treasured for them (in the Aakhirat).

For My Sake, My Auliya adorn themselves with humility, fear, devotion and piety which sprout from their hearts and become manifest on the bodies. These are the attributes of their garments which they don; their inner being which they perceive; their salvation with which they attain their goal; their hope with which they desire; their grandeur with which they are proud, and their salient mark with which they are recognized.

If you meet them, be humble to them. Submit your heart and tongue to them. Whoever threatens My friend, has declared war on Me. I shall exact vengeance on his behalf on the Day of Resurrection."



YOUR PREFERENCE!

Ibraaheem Bin Adham (rahmatullah alayh) said to a person: "What do you prefer: A dirham (a silver coin) in your dream or a dinar (a gold coin) while you are awake?" The man said: 'A dinar while I am awake.' Ibrahim said: 'You are a liar! Whatever you love in this world is like a dirham you love in a dream.'

The world with its pleasures and comforts is like a dirham in a dream. Man hankers after this unattainable dirham while he abandons the dinar which is presented to him when he will be awake, that is, in the Hereafter. His love for this world signifies his abhorrence for the treasures of the Aakhirah.

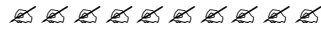


LUXURY AND EXTRAVAGANCE

Someone asked Hadhrat Hasan Basri (rahmatullah alayh): "What do you say about a man to whom Allah Ta'ala has bestowed abundant wealth – he gives munificently in charity and with it he maintains family ties? Is it valid for him to enjoy his wealth (for luxuries)?" Hadhrat Hasan replied: "No! Even if he possessed the entire world, it would not be lawful for him to spend except for that which is absolutely necessary, and he sends it ahead for the day when he shall be in need of it (the Day of Qiyaamah)."

Possession of an abundance of halaal wealth is not a licence for extravagance and unfettered indulgence in even permissible luxuries. The avenues for spending in the Path of Allah are innumerable. The objective of wealth is not for amassing and hoarding, but to dispose of it constructively to build up your capital in the Aakhirah. Every unnecessary

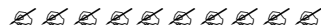
expenditure, be it for the acquisition of a lawful luxury, will prove to be a calamity in the Hereafter.



THE ROOT OF ALL EVIL

Hadhrat Umaamah Baahili (radhiyallahu anhu) said: "When Muhammad (sallallahu alayhi wasallam) was appointed the Nabi, the armies of Shaitaan said to him: "A Nabi has been appointed and an Ummah has been sent forth (for him)." Shaitaan said to his legions: "Do they love this world?" They responded: 'Yes!'. Shaitaan said: "In that case I shall not be concerned even if they do not worship idols. I shall visit them in the morning and evening with three allurements: (1) To earn wealth unlawfully (2) To spend wealth unlawfully, and (3) To abstain from spending on those who are deserving of it. All evil will then emanate from this."

Rasulullah (sallallahu alayhi wasallam) said: "The world will come to you after me, and it will devour your entire Imaan just as fire consumes fuel."



THE UMMAH'S DESTRUCTION

Worldly deprivation in any field whatsoever is never a disadvantage nor harmful for the Ummah. The less of the world possessed by the Ummah, the better it is for the Muslimeen. Worldly wealth has destroyed the Ummah. Rasulullah (sallallahu alayhi wasallam) said: *I take an oath by Allah! I do not fear poverty for you. However, I fear that the world will open up its treasures for you. You will then vie with one another to gain it just as they (the Yahoood and Nasaara) had*

competed before you. It will destroy you just as it had destroyed them."

Thus, the destruction of the Ummah was initiated by the massive wealth and treasures which flowed into the coffers of the Ummah with the political rise of the Ummah, and with the discovery of oil, this Ummah, especially the Arab component, has been utterly demoralized and destroyed.

If ever the oil reserves of Muslim countries are depleted, it will be one of Allah's greatest bounties for this Ummah. Barren deserts dotted with oases are best suited for this Ummah. In worldly frugality, austerity and poverty is the strength of this Ummah – its physical, moral and spiritual strength.

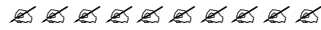


THE REWARD OF 50 SIDDIQEEEN

Once Rasulullah (sallallahu alayhi wasallam) came to the Sahaabah and said: "Is there any among you who desires that Allah removes blindness from him and bestows to him the ability of sight? Listen! The person who covets this world and entertains long and distant hopes, Allah blinds his heart. The person who abstains from this world and curtails hopes in it, Allah bestows to him knowledge without him learning, and guidance without having to seek it. Listen! There will come people after you whose reign will be sustained by only killing and oppression; they will not enjoy wealth except through pride and miserliness; they will not experience love except through (evil) desires. Listen! Whoever among you experiences such times and exercises patience in poverty despite the ability to acquire prosperity; exercises patience in hatred despite the ability to attain love; exercises patience in humiliation despite the ability to gain honour, and he does all of this solely for the

Pleasure of Allah Ta'ala, then Allah Ta'ala will bestow to him the reward of 50 Siddiqueen."

(Siddiqueen are the Auliya of the loftiest rank, just below the rank of the Ambiya).



THE SUHBAT OF ALLAH

"And He (Allah) is with you wherever you are."

(Qur'aan)

Hadhrat Uthmaan Abul Khairee (rahmatullah alayh) said: "Be in the *suhbat* of Allah with utmost reverence, awe and fear." *Suhbat* means company, companionship. A Muslim is in the *suhbat* of Allah Ta'ala 24 hours of the day, for the Qur'aan Majeed states that Allah Ta'ala is with you wherever you are. When in the company of seniors, it is obvious that a person will show respect and conduct himself with decorum.

Allah Ta'ala is the Most Senior of all seniors. There is no senior greater than Him. He is our Rabb Who is constantly with us, hence He says in the Qur'aan Majeed: "*We are closer to you than your jugular vein.*" It is an integral part of Imaan to believe as the Qur'aan states that Allah is with us at all times. Undoubtedly, every Muslim believes so. No Muslim has the slightest doubt in this belief. The slightest doubt of Allah's constant presence with us will negate Imaan.

Despite this belief, the Muslim sins flagrantly and recklessly. If he is in the presence of people, he refrains from committing sinful and disgraceful acts because he understands that people are watching him, and should he commit a lewd or sinful act in their presence, he will be humiliated. Yet, the very same Muslim who professes belief in Allah's constant *suhbat* and who refrains from disgraceful and sinful conduct in the

presence of people, has no qualms about sinning in the Presence of Allah Ta'ala.

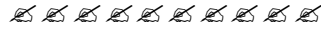
We are constantly in Allah's *suhbat*, yet we sin flagrantly while our senses are intact and fully operative. Why is this so? This attitude indicates that our belief in Allah's presence is mere lip service. It is a dead belief which is devoid of reality. It is so dead that we are bereft of the vivid perception of Allah's Presence, hence we sin when alone without compunction. But we believe that Allah Ta'ala is Present, and the two Recording Angels are constantly present recording every act we commit.

It is absolutely necessary to instil life in our Aqeedah (Belief). Only then shall we vividly perceive the Presence of Allah Azza Wa Jal. Rasulullah (sallallahu alayhi wasallam) defining the meaning of *Ihsaan* said that if you cannot worship Allah Ta'ala as if you are seeing Him, then at least know that He is seeing and watching you. Therefore, be on your guard and conduct yourself with dignity, decorum and fear in the *suhbat* of Allah Ta'ala, Rabbul Aalameen.

To instil life into our dead beliefs, *Muhaasabah* (Reckoning) and *Muraaqabah* (Meditation) are essential. It is an essential requisite of the Mu'min's moral and spiritual training programme to daily take a reckoning of his own deeds. Every night sit in seclusion and engage in *Muhaasabah*, or do so while lying in bed at night. Meditate on the events of the entire day. Think what you had said and what you had done throughout the day. When recalling a good act, express *shukr* to Allah Ta'ala for the bounty, and when a sinful or a futile act or word comes to mind, be remorseful and recite Istighfaar. Then meditate on Maut, the Qabr and Aakhirah.

Constancy in *Muhaasabah* and *Muraaqabah* will, Insha'Allah, create life – a *noor* – in the heart by means of which you will vividly perceive the Presence of Allah Ta'ala. When this stage of *Ihsaan* is attained, abstention from sin and futility will not pose any struggle whatsoever. When the evil

nafs makes demands, say to yourself: Am I not a Mu'min in Allah's *suhbat*? The Recording Angels are standing right in front of me.



THE MALADY OF UJUB

Ujub is vanity, self-esteem, to be vainglorious. In deprecation of this malady, Allah Ta'ala says in the Qur'aan Shareef:

"Verily, Allah aided you (the Sahaabah) on numerous occasions and also on the Day of Hunain when your superior number made you vainglorious. Then this (your superior number) was of no avail to you and the earth became restricted upon you because of what you had earned (by way of your vanity), and you turned in flight." (Surah Taubah, aayat 25)

In all their battles against the kuffaar, the Sahaabah were always numerically inferior and poorly equipped. Despite their worldly weaknesses, Allah Ta'ala gave them success and victory in their battles. On the day of the Battle of Hunain, the Sahaabah numerically outnumbered the kuffaar.

Ten or twelve thousand Sahaabah marched with Rasulullah (sallallahu alayhi wasallam) from Madinah towards Makkah to give battle to the kuffaar who had resolved to make an all-out attack against the Muslims. On this occasion the kuffaar numbered only about 3000. The Muslims, relying on their superior numbers, became over-confident of victory. The past successes with lesser numbers led them to conclude that with their superior numbers victory was certitude. They had momentarily become oblivious of Allah Ta'ala.

This attitude of vanity was displeasing to Allah Ta'ala. As a result, the Sahaabah suffered a severe set-back in the initial phase of the battle. Allah Ta'ala overwhelmed them with fear, and they fled in panic. This was Allah's punishment for their

Ujub. However, Allah Ta'ala granted them victory in the end. They regrouped and the enemy was decisively defeated.

There is a sombre lesson in this episode for us. It is most significant that despite the virtues of the Sahaabah, their sacrifices for the Deen, their devotion, their sincerity and their exceptionally lofty spiritual status, they were severely punished for their attitude of *ujub*. Severe losses and a panic-stricken flight from the battlefield is among the severest punishments. Although the punishment was temporary, it was severe and it was designed to jolt them into the understanding that whatever successes and excellences they had achieved were not the products of their effort.

Everything is the bounty of Allah Ta'ala. The mind should never be focused on one's efforts, excellences and perceived virtues. In a moment Allah Ta'ala can snatch away His bounties. *Insaan* should always contemplate on his faults, sins and weaknesses and understand that he has absolutely no control over anything.



HADHRAT JIBRAEEL (alayhis salaam)

Hadhrat Jibraeel (alayhis salaam) is the Arch-Angel – the Chief of all the Malaaikeh. His actual name is Abdullah. In the heavens, among the Malaaikeh, Hadhrat Jibraeel's title is *Khaadimu Rabbi Azza Wa Jal (The Servant of Rabb, The Mighty, The Glorious)*. The winds and the armies in the universe are subjugated to Hadhrat Jibraeel (alayhis salaam). By Allah's command, He harnesses and controls these forces.

Allah's Decrees of Punishment are executed by Hadhrat Jibraeel (alayhis salaam) who has been tasked with destroying nations when their transgression had reached the ultimate limit to justify their destruction. When Allah Ta'ala wills to have a

nation defeated and destroyed, He commands Jibraeel (alayhis salaam) to aid in the wars against Allah's enemies.

Rasulullah (sallallahu alayhi wasallam) once saw Hadhrat Jibraeel (alayhis salaam) descending. So massive was Hadhrat Jibraeel's physical stature that the entire sky between east and west was hidden from sight. Rasulullah (sallallahu alayhi wasallam) had seen Hadhrat Jibraeel (alayhis salaam) in his original form only on two occasions. Once here on earth, and the second time was on the Night of Mir'aaj at *Sidratul Muntaha* in the seventh heaven. *Sidratul Muntaha* is the furthest point beyond which no creation besides Rasulullah (sallallahu alayhi wasallam) had ventured.

When Hadhrat Jibraeel (alayhis salaam) is not on a divine errand, he stands at this point and engages in Tasbeeh and Thikrullah. He informed Rasulullah (sallallahu alayhi wasallam) that between him and Allah Ta'ala there are seventy veils of fire and noor. Once Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Jibraeel (alayhis salaam) if he had ever seen Allah Ta'ala. He replied: *"Between me and my Rabb there are seventy veils of fire and noor. If I should see just the first of these veils, it would reduce me to ashes."*

Rasulullah (sallallahu alayhi wasallam) narrated that he saw huge pearls and precious stones adorning the wings of Hadhrat Jibraeel (alayhis salaam). Hadhrat Jibraeel (alayhis salaam) has six hundred wings of pearls, which he opens like a peacock spreads its wings. Nabi-e-Kareem (sallallahu alayhi wasallam) commented: *"It appeared to me that the space between his two eyes blocked off the horizon in the sky."*

According to the Hadith, the distance between the two shoulders of Hadhrat Jibraeel (alayhis salaam) is so vast that it would take a swift flying bird five hundred years to traverse the distance.

According to one Hadith narration Hadhrat Jibraeel (alayhis salaam) will be the very last being in creation to die.

When Allah Ta'ala will command him to die, he will fall into Sajdah and his soul will depart from his body. On the Day of Qiyaamah, Hadhrat Jibraeel (alayhis salaam) will be the very first being from who a reckoning will be taken. Thereafter he will be in charge of the Balance – the Scale on which the deeds of creation will be weighed.



IMAAM AND MUATH-THIN IN THE HEAVENS

Rasulullah (sallallahu alayhi wasallam) said: "The Muath-thin of the inhabitants of the heavens (i.e. the Malaaikeh) is Jibraeel, and their Imaam is Meekaaeel. He leads them in Salaat at Al-Baitul Ma'moor. The Malaaikeh in the heavens assemble there and make Tawaaf of Al-Baitul Ma'moor. They perform Salaat and recite Istighfaar. Allah Ta'ala then bestows the thawaab of their Tawaaf, Salaat and Istighfaar to the Ummah of Muhammad (sallallahu alayhi wasallam)."

The original Ka'bah which is located in the seventh Heaven directly above the Ka'bah in the world is called Al-Baitul Ma'moor. According to the Hadith 70,000 Malaaikeh perform Tawaaf of Al-Baitul Ma'moor. So numerous are the Malaaikeh performing Tawaaf that the first group of 70,000 will never again obtain a second opportunity of making tawaaf. Once a group of 70,000 has completed their tawaaf, they pass on to make way for the next group of 70,000, and so on the process continues perennially as long as Allah Ta'ala wishes.



A DRUNKARD AND AN IDOLATER

Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) narrated: “I call Allah Ta’ala to be witness! Muhammad Rasulullah (sallallahu alayhi wasallam) narrated to me: “I call Allah to be witness! Meekaaeel narrated to me: ‘I call Allah to be witness! Israafeel said that it is recorded in Looah Mahfooz that Allah Ta’ala said: “*A drunkard is like an idolater.*”



ISRAAFEEL AND THE SOOR

The *Soor* (Trumpet) which will be sounded to bring to an end the order of the universe is a massive device of mind boggling dimensions. Allah Ta’ala created it in the form of glass. It is a transparent object made from heavenly pearls. After its creation, Allah Ta’ala commanded the Arsh (The Divine Throne) to bear the *Soor*. After the *Soor* was settled on the Arsh, Allah Ta’ala said: “*KUN!*” (*BE!*), and Hadhrat Israafeel (alayhis salaam) came into existence. His proper name is Abdur Rahmaan.

Allah Ta’ala commanded this mighty Angel to hold aloft the *Soor*. Hadhrat Israafeel in obedience to the divine command placed his right leg under the Arsh, and his left leg forward. Then he took hold of the Trumpet. From the moment he held aloft the *Soor* Israafeel (alayhis salaam) did not even bat an eyelid. Rasulullah (sallallahu alayhi wasallam) compared his eyes to two bright stars. In fear and awe of Allah’s command which may be sounded at any moment, he holds the Trumpet to his mouth to ensure that there shall not be a delay of a split second when Allah Azza Wa Jal makes the announcement to blow the Trumpet.

The *Soor* is perforated with billions and billions of fine pores similar to the pores on the human skin. The number of

pores on the *Soor* is equal to the number of souls Allah Ta’ala creates. These pores are so fine that two souls will not be able to penetrate one pore.

The mouth of the Trumpet is as huge as the space between heaven and earth. When this is the massive size of the Trumpet, what is the size of Hadhrat Israafeel (alayhis salaam)? The mind is absolutely boggled and unable to comprehend even the physical aspects of Allah’s creation. From this Trumpet will emerge that terrible sound which will utterly destroy the universe.



THE ANGELS OF PROXIMITY

Rasulullah (sallallahu alayhi wasallam) said that the closest to Allah Ta’ala among the Angels is Hadhrat Israafeel, then Hadhrat Jibraeel, then Hadhrat Meekaaeel, and then Hadhrat Izraaeel. The Arsh of Allah Ta’ala is on the shoulders of Hadhrat Israafeel (alayhis salaam).

Imaam Auzaai’ (rahmatullah alayh) narrated that no being has such a sweet and beautiful voice as Hadhrat Israafeel. When he recites Tasbeeh, all the Angels in the heavens listen and are enraptured by the beauty of his voice.



THE REWARD OF THE FIRST SAJDH

When Allah Ta’ala commanded the Malaaikeh to make sajdah to Nabi Adam (alayhis salaam), the very first one to prostrate was Hadhrat Israafeel (alayhis salaam). To reward him for this act, Allah Ta’ala had the entire Qur’aan Majeed inscribed on the forehead of Hadhrat Israafeel (alayhis salaam).

THE SUNNAH

Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh) said: “When a person makes the Sunnah his *Haakim* (Ruler), *Hikmah* (wisdom) emanates from him. When he makes the *nafs* his *haakim*, bid’ah emanates from him.”

Hikmah in this context refers to such wisdom which Allah Ta’ala inspires into the heart of the Mu’min, and Sunnah here means the entire Shariah of Islam, not only to the issues pertaining to Fiqah. Complete subservience to the Shariah generates *Hikmah* in the Mu’min’s heart. This inspirational wisdom should not be confused with dubious nafsani diplomacy designed to conceal the Haqq – a trait which has become a salient feature of the Ulama of this era. Concealment of the Haqq and silence in the face of baatil are nowadays described as ‘hikmah’ when in reality such nafsani ‘hikmah’ is bid’ah.

When the Muslim is ruled by his nafs, his actions become bid’ah. He innovates practices which shaitaan adorns for him with the colours of the Deen. Every act innovated in conflict with the Sunnah or which effects a change in the Sunnah is bid’ah which is among the worst sins. Rasulullah (sallallahu alayhi wasallam) said: “*Verily, Allah deprives every man of bid’ah from Taubah.*”

Since bid’ah is committed with the understanding that it is a Deeni act – an act of ibaadat, the bid’ati (the person of bid’ah) does not gain the *taufeeq* to make taubah (to repent). Every act innovated with a Deeni hue is *mardood* (accursed and rejected). Bid’ah is among the most effective snares of shaitaan.



THE TRAITS OF NIFAAQ

Rasulullah (sallallahu alayhi wasallam) said: “*That person is a thorough munaafiq (hypocrite) in whom there are four (evil) characteristics. The person in whom one of these traits exists is a partial munaafiq until he abandons it. These are:*

- ? *He abuses amaanat (i.e. he misappropriates trust)*
- ? *He lies when he speaks*
- ? *When he promises, he deceives*
- ? *When he argues he uses vulgar language.”*



ALLAH WILL BE THE PLAINTIFF

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “Allah Ta’ala says: ‘I shall be the Plaintiff against three types of people on the Day of Qiyaamah. They are:

- ? A person who pledged in My Name then violated the pledge
- ? A person who sold a free person and consumed its proceeds
- ? A person who did not pay the labourer his wage.”

On the Day of Qiyaamah, Allah Ta’ala, Himself, will demand from the oppressors the violated rights of people. In another Hadith it is also mentioned that Rasulullah (sallallahu alayhi wasallam) will be the Plaintiff on behalf of those non-Muslims whom Muslims had defrauded.



THE MAUT OF NABI IDREES

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), once an Angel sought permission from Allah Ta'ala to visit Nabi Idrees (alayhis salaam). When the Angel appeared to Nabi Idrees (alayhis salaam) he (the Angel) greeted with Salaam. After the Angel had introduced himself, Nabi Idrees (alayhis salaam) said: "Do you have a relationship with Malakul Maut?"

The Angel: "Among the Angels, he is my brother."

Nabi Idrees: "Are you able to deliver to him a message?"

The Angel: "If you mean something pertaining to advancement or procrastination of Maut, then this is impossible. However, I can convey to him to be tender with you at the time of Maut."

Then the Angel asked Nabi Idrees (alayhis salaam) to mount himself on his (the Angel's) wings. The Angel ascended with Nabi Idrees (alayhis salaam) above the seventh heaven where they met Malakul Maut who said to Nabi Idrees (alayhis salaam): "I have to execute an urgent task regarding you." At that moment, while Nabi Idrees (alayhis salaam) was mounted on the wings of the Angel, Malakul Maut gently took possession of his soul.



NABI DAAWOOD

Rasulullah (sallallahu alayhi wasallam) mentioned that Nabi Daawood (alayhis salaam) was a person of profound honour and modesty. It was intolerable to him that any man could speak or even look at his wives. Whenever he left home, he would securely lock the doors to prevent anyone entering his home.

One day he left home, and as usual locked the door. When he returned, he found a man inside. In astonishment and with profound annoyance, he interrogated the man: "Who are you?"

The man replied: "I am the one who is not scared of kings and no barrier can prevent me." Nabi Daawood (alayhis salaam) said: "Then, you must be Malakul Maut. I welcome you with the command of Allah." Nabi Daawood (alayhis salaam) realizing that it was time for him to depart from this world, entered his cloister, and Malakul Maut took possession of his soul.

A man who allows ghair mahram males to converse and mingle with his womenfolk has been described by Rasulullah (sallallahu alayhi wasallam) as a '*dayyooth*' (cuckold). He is an absolutely shameless, spineless and dishonourable person.



NABI MUSA'S GHAI RAT

Nabi Musa (alayhis salaam) had a profound sense of honour (*ghairat*) and shame, in particular regarding his wife. When he decided to leave the Land of Madyan and journey to Egypt, he was accompanied by his wife. This was before Nubuwwat was conferred on him. They had joined a caravan which was heading for Egypt. Due to his intense sense of *ghairat* and observance of hijab, he and his wife trailed at a distance behind the caravan. He could not tolerate his wife being in the midst of other males.

Along the journey through the wilderness, one intensely dark and cold night, Nabi Musa (alayhis salaam) was trailing very far behind the caravan. Soon the caravan was out of sight, and Nabi Musa (alayhis salaam) lost the way. While temporarily halting in the darkness of the desert wilderness, he perceived a light in the distance on a mountain. He was in the Valley of Tuwa, and the Light was a manifestation of Allah Azza Wa Jal. It was on this occasion that Allah Ta'ala conferred Nubuwwat to Nabi Musa (alayhis salaam). The

ostensible cause which led to the wonderful bestowal of Nubuwwat was his sense of honour and the desire to ensure the observance of the *hijaab* of his wife.

While the people of the world do not display their gold, money and treasures to all and sundry, the Mu'mineen of *ghairat* do not display their womenfolk for consumption by the lustful desires of all and sundry.



MARTYRDOM ON THE SEAS

Malakul Maut has been appointed to take the souls of all creation except of the Shuhada who die on the high seas. Allah Ta'ala confers a special rank of elevation (divine proximity) to those who embark on a sea voyage on a Jihad mission. Allah Ta'ala, Himself, takes possession of their souls.



FACTS REGARDING MALAKUL MAUT

- ? Malakul Maut takes the souls of even mosquitoes.
- ? Even blind people see Malakul Maut at the time of his arrival.
- ? Malakul Maut, i.e. Hadhrat Izraaeel (alayhis salaam) has innumerable workers under him.
- ? All creation whose maut is Izraaeel's duty are in his presence as a tray of food in front of a person who takes morsels of food as he pleases.
- ? Every sickness is a messenger to remind us of the impending arrival of Malakul Maut.



THE WALI OF ALLAH

Rasulullah (sallallahu alayhi wasallam) said: "When Malakul Maut comes to a Wali of Allah, he says: 'O Friend (Wali) of Allah!' Then he offers Salaam. His Salaam is: 'Assalaamu alaika. O Wali of Allah! Rise and come from your (worldly) abode which you have made desolate, (come) towards your Home (in Jannat) which you have developed.'" If the person is not a Friend of Allah, Malakul Maut says to him: 'Come from your worldly abode which you have developed towards your abode (in the Aakhirah) which you have ruined.'"



ALLAH'S CONFIDANTE

Explaining the structures of the seven heavens, Hadhrat Rabee' Bin Anas said that the first *samaa'* (heaven) consists of solidified 'waves'. What are these waves? The Hadith is silent in this regard. The second *samaa'* is constructed of white marble. Obviously there is no resemblance between earthly marble and heavenly marble. The third heaven is made of steel; the fourth of copper; the fifth of silver; the sixth of gold, and the seventh of red Ya'qoot which is a precious stone of Jannat. Above the seventh heaven are vast fields of *noor* (celestial light).

Knowledge of the realms above these Fields of Noor is known to only Allah Ta'ala and a special Angel who is in charge of Veils. The name of this Angel who is Allah's confidante is *Meetaa-taroosh* (alayhis salaam). Allah Ta'ala apprizes him of such secrets and mysteries of which the other Malaaikeh too are unaware.



SUBHAANALLAAH! – THE QUDRAT OF ALLAH

No mind can ever imagine the stupendous *Qudrat (Power)* of Allah Azza Wa Jal. The mind boggling dimensions and objects of space which the atheist scientists have discovered and acknowledged are extremely infinitesimal in relation to what man does not know of Allah's creation.

Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) narrated that there is one being whose name is *Rooh*. Allah Ta'ala has created him with 70,000 mouths. In every mouth there are 70,000 tongues. Every tongue has 70,000 *lughaat (dialects)*. The wonderful being recites the tasbeeh of Allah Azza Wa Jal with all his tongues and dialects.

With every Tasbeeh emanating from *Rooh (alayhis salaam)*, Allah Ta'ala creates an Angel who will fly around among the Malaaiakah until the Day of Qiyaamah. *Subhaanallaah!*

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), *Rooh (alayhis salaam)* has 10,000 wings.

According to Hadhrat Mujaahid (rahmatullah alayh), *Rooh (alayhis salaam)* is not an Angel. He has the form of a human being, but is not human. He also eats and drinks. He is an entirely different, unique creation of Allah Azza Wa Jal.

Besides this wonderful and gigantic being called *Rooh (alayhis salaam)*, Rasulullah (sallallahu alayhi wasallam) explained that *Rooh* is a creation apart from the Malaaiakah. The term, *Rooh* in this context is used in the same way as the word 'man' which refers to entire mankind. They dwell among the Malaaiakah. They have features and limbs like human beings, and they descend to earth with the Malaaiakah who are despatched by Allah Ta'ala on a variety of errands and duties.

Hadhrat Abdullah Bin Buraidah (radhiyallahu anhu) narrated that the combined number – the total - of insaan

(human beings) jinn and malaaiakah (angels) is less than the number of the species called *Rooh*. They do not constitute even one tenth of the species *Rooh*. Here *rooh* does not mean soul. It is a different species of creation. Just as the jinn are invisible to human beings, so too are the *Rooh* invisible to the Malaaiakah.

Further, there is another species of Allah's creation called *Karoobi*. In number, the *Karoobi* is ten times more than the species *Rooh*. Only Allah Azza Wa Jal knows what else abounds in His creation.



LESSON FROM EVERY CREATION

Hadhrat Hasan Basri (rahmatullah alayh) said that there are ten characteristics in a dog which every Mu'min should cultivate. These are:

- (1) Dogs generally remain hungry. This is the attribute of the Saaliheen.
- (2) Dogs (i.e. stray ones) don't have a fixed place of staying. This is the trait of the people of Tawakkul.
- (3) They sleep very little during the night. This is an attribute of Allah's devoted Lovers.
- (4) When they die they have no heirs. This is the state of the Zaahids (those who have renounced the world).
- (5) They do not desert their owners even if they (owners) are unjust to them. This is the quality of true mureeds.
- (6) They are contented with a little space to rest. This is a trait of the humble ones.
- (7) When someone usurps the dog's place, it departs and goes to another place. This is the practice of those who are pleased with Allah's decree.
- (8) When a dog is beaten and buffeted, it goes away, and returns when a piece of food is given to it. It completely forgets

about the past episode. This is the way of the khaashi-een (those who fear Allah).

(9) When the food is placed down, it watches from a distance. This is the attitude of the Masaakeen.

(10) When a dog shuns a place, it does not turn to look at it again. This is a sign of the grief-stricken the ones.



WHO IS BETTER?

One day on the outskirts of the town a dog barked at Hadhrat Uwais Qarni (rahmatullah alayh). Hadhrat Uwais said to it: “Why are you barking at me? If on the Day of Qiyaamah, I pass safely over the *Siraat* (the Bridge over Jahannum), then I shall be better than you. If I fail, then you are better than me.”



SHAH IBN SHUJA', THE RULER OF KIRMAAN

Shaikh Abul Fawaaris Shah Ibn Shuja (rahmatullah alayh) was at one stage the ruler of Kirmaan. Once whilst hunting in the wilderness, he was separated from his party. He found himself all alone in the middle of a wilderness. Suddenly he saw a young man seated on a lion. There were many other wild animals around. When the animals saw Shah Shuja, they leapt towards him. However, the young man restrained them from harming Shah Shuja'.

He greeted Shah Shuja', and said: 'O Shah! How *ghaafil* (oblivious) are you of Allah Ta'ala! For the sake of this world you have forgotten the Aakhirat. In pursuit of the desires of your nafs, you have forgotten your true Master. Allah Ta'ala has bestowed the world to you to aid you to gain His pleasure

and to be of service to Him, but you have made these bounties a medium for worldly pomp and pleasure.

Whilst the young man was admonishing Shah Shuja', an old lady appeared with a jug in her hand, which she handed to the young man. He drank of it and passed the jug to Shah Shuja'. After drinking, Shah Shujah commented: 'I never had tasted something so cold, sweet and delicious.' The old lady disappeared just as mysteriously as she had appeared. The young man said: "The old lady is the world whom Allah Ta'ala has appointed to serve me. Do you not know? When Allah Ta'ala created the world, He said to it: "Serve whoever serves Me, and whoever serves you, extract service from him."

This episode led to the reformation of Shah Shuja' (rahmatullah alayh). He renounced the world and his kingdom and devoted himself to the worship of Allah Ta'ala. He became one of the most outstanding Auliya of Allah Ta'ala.



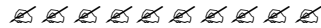
THE TREASURES OF THE QUR'AAN FOR THE AMWAAT (THE DECEASED)

Baahiyah was a very pious lady. After she died, her son had made it a practice to visit his mother's grave every Thursday and Friday. He would stand at her graveside, recite the Qur'aan Majeed and supplicate for the forgiveness of his mother and all the amwaat of the qabrastaan (graveyard).

One night his mother Baahiyah appeared to her son in a dream. In his dream she made Salaam to his mother and enquired of her condition. She replied: "O my son, the hardships of maut are great and many. However, I am in comfort and happiness until Qiyaamah." The son said: "O mother! Do you need anything?" Baahiyah said: "Yes. Do not

ever abandon coming to visit me and reciting the Qur'aan as you are presently doing. O my son, your visiting me every Thursday and Friday brings immense happiness to me. When you arrive, all the inmates of the grave come to me and exclaim: "O Baahiyah! Your son has come." "I derive great pleasure from this."

The son continued regularly with his practice. One night he saw in a dream a vast assembly of people coming to him. He said: "Who are you all?" They responded: "We are the inmates of the graves We have come to express our gratitude to you for your recitation of the Qur'aan and your supplications for us. Never abandon the recitation of the Qur'aan and making dua."



THE QUR'AAN

Rasulullah (sallallahu alayhi wasallam) said: "Do not make your homes a graveyard. Verily shaitaan flees from a home where Surah Baqarah is recited."

A house wherein the inmates do not make *tilaawat* of the Qur'aan is like a desolate graveyard. It becomes a haunt for the shayaateen. Recitation of the Qur'aan Majeed expels the shayaateen from the house. The home becomes spiritually radiant with *noor*.

Rasulullah (sallallahu alayhi wasallam) said: "Verily, these hearts rust just as steel rusts with moisture." The Sahaabah said: 'What is its polish?' Rasulullah (sallallahu alayhi wasallam) said: "Remembering maut in abundance and recitation of the Qur'aan."

In the grave the Qur'aan will become a shield against the punishment of the grave.



LOFTY STATES IN BARZAKH OF THE AULIYA

After Imaam Ahmad Bin Hambal's demise, one of his students saw him in a dream. Imaam Hambal (rahmatullah alayh) was strutting proudly. The student said: "O my Brother! What is the reason for this strutting?" Imaam Ahmad said: "I am in Daarus Salaam (Jannat). Allah Ta'ala has forgiven and honoured me. I was given shoes of gold to wear. It was said to me that this honour was being conferred on me because of my stance that the Qur'aan is the uncreated Word of Allah Ta'ala. I have been granted permission to go wherever I wish to. When I entered Jannat I saw Sufyaan Thauri with two green wings flying from one tree to another while reciting the Qur'aan Majeed."

The student asked: "What is the state of Abdul Waahid Warraaq?" Imaam Ahmad: "I left him while he was on a ship of noor in an ocean of noor making ziyaarat of Allah Azza Wa Jal."

The student: "What is the state of Bishr Ibn Haarith?" Imaam Ahmad: "He is incomparable. I saw Allah Ta'ala focusing on him Allah Ta'ala said to him: "O man! You do not know your lofty rank. O you who did not eat and drink! Now eat and drink."



IMAAM SHAAFI'

Imaam Rabee' Ibn Sulaimaan (rahmatullah alayh) in a dream saw Imaam Shaafi' (rahmatullah alayh) after he (Imaam Shaafi') had passed away. Hadhrat Rabee' asked: "O Abu Abdullah! How did Allah Ta'ala treat you?" Imaam Shaafi' said: "I was placed on a throne of noor with glittering pearls cascading gently on me."

THE BLESSINGS OF A MOTHER

Once while Hadhrat Bilaal Khawwaas (rahmatullah alayh) was passing through the Valley of Teeh of Bani Israaeel, he suddenly saw a man walking alongside him. In astonishment, he said: “By Allah! Honestly inform me who are you?” The man said: “I am Khidhr.”

Bilaal Khawwaas: “What is your opinion about Imaam Shaafi?”

Khidhr: “He is among the Autaad.” (*The Autaad are a class of Auliya whose identities are concealed.*)

Khawwaas: “What do you say about Imaam Ahmad Bin Hambal?”

Khidhr: “He is a Siddeeq.”

Khawwaas: “And Bishr Ibn Haarith?”

Khidhr: “After him no one like him was born.”

Khawwaas: “By whose blessings have I been fortunate to meet you?”

Khidhr: “By the service you rendered to your mother.”



WHOM ALLAH HONOURS, NO ONE CAN DISGRACE

During the khilaafat of Haroon Rashid, there was a pious young man who was very diligent in the obligation of *Amr Bil Ma’roof Nahyi anil Munkar* (*Commanding righteousness and prohibiting evil*). In his bayaan (discourse) he harshly criticized Haaron Rashid. Taking great offence, Haaron Rashid ordered the young man to be imprisoned in a windowless dungeon. All holes and crevices were securely plugged preventing any air from entering to ensure that the prisoner perishes inside.

After five days, an associate of the khalifah informed him that he saw the young man walking in a certain orchard. Haaron Rashid ordered him to be apprehended and brought into his presence. When the young man was brought, Haaron Rashid asked: “Who let you out?”

Young man: “The one who admitted me to the orchard.”

Haaron Rashid: “Who admitted you to the orchard?”

Yung man: “The one who took me out of the dungeon.”

Haaron Rashid: “This is indeed amazing.”

Young man: “Which act of your Creator is not amazing?”

Hearing this, Haaron Rashid wept profusely. He honoured the young man and ordered that he be mounted on one of the royal horses and taken around the city in royal style. An announcer should move ahead and proclaim: “Allah has honoured this servant. Haaron Rashid wanted to disgrace him, but he failed. Ultimately Haaron was constrained to honour and elevate him.”



DESCRIPTION OF JAHANNUM,

(Continued from AWAKE, Ramadhaan 1431 / August 2010)

A Brief Recap: Jibraeel (alayhis salaam) appeared to Rasulullah (sallallahu alayhi wasallam) and described the horror and torments of Jahannum. Overwhelmed with grief, Rasulullah (sallallahu alayhi wasallam) went into seclusion and had refused to meet anyone. Senior Sahaabah who had come to enquire, were not allowed admission, and they left grief-stricken. Finally Hadhrat Faatimah (radhiyallahu anha) succeeded to have an audience with Rasulullah (sallallahu alayhi wasallam). Our narrative in the previous issue of AWAKE stopped at Rasulullah’s statement: “*The men will be grabbed by their beards and the women by their hair.....*”

The narrative continues as follows:

“The men will be grabbed by their beards and the women by their hair. The old and the young, men and women, all of them in unison will loudly lament over their state of humiliation. They will be driven in this state of disgrace to Jahannum. When they arrive at Jahannum, Maalik, the Guard of Jahannum, will ask the Angels: ‘Who are these people? They are an astonishing kind. Neither are their faces black nor their eyes green, nor have their mouths been sealed. Their shayaateen (devils) are also not accompanying them. There are no chains around their necks.’

The Angels will respond: ‘We are not aware of anything. We have only been commanded to deliver them to you.’

Maalik, the Guard of Jahannum will bellow: ‘O you unfortunate ones! Who are you?’

They will say: ‘We are those people to whom the Qur’aan was revealed and on whom fasting in Ramadhaan was made incumbent.’

Maalik: ‘The Qur’aan was revealed only to Muhammad (sallallahu alayhi wasallam).’

The very mention of Rasulullah’s name will evoke loud wails and cries from the people, and they will cry: ‘We are the Ummah of Muhammad (sallallahu alayhi wasallam).’

Maalik: ‘What! Did the Qur’aan not warn of transgressing against Allah Ta’ala?’

The sight of the blazing fire will compel them to plead to Maalik: ‘Allow us time to shed our final tears (i.e. outside Jahannum).’ Thus, will they wail until their tears are replaced by blood. Blood will flow from their eyes. Maalik will say: ‘Would that this crying had been on earth, then you would not have suffered this calamity today.’

By the command of Maalik they all will be flung into Jahannum. All in unison will cry: ‘*Laailaha il lallaah*’. On hearing this Kalimah, the Fire will hold back. Maalik will

remonstrate with the Fire, and it will respond: ‘How can I apprehend them when the Kalimah of Tauheed is on their tongues?’ After the Fire will repeat its performance several times, Maalik will say: ‘This is Allah’s command (i.e. to punish them).’ The Fire will then suck them in.

Some will be in the Fire until their feet, some until their knees, some until their hips and some until their necks. Maalik will instruct the Fire not to burn their faces and their hearts. He will say: ‘On earth they had performed Salaat and fasted in Ramadhaan.’

They will remain in the Fire as long as Allah Ta’ala wills. Whilst suffering the torments of Jahannum, they will repeatedly call unto Allah Ta’ala: ‘*Ya Hannaan! Ya Mannaan! Ya Arhamur Raahimeen!* (O Thou of Overwhelming Mercy! O Thou of Limitless Bounties! O Thou Most Merciful of all the merciful ones!)

One day (after ages and ages of burning in the Fire), Allah Ta’ala will say to Jibrael: ‘Go and see what is the condition of the Ummah of Muhammad.’ With extreme haste, Jibrael will set off on the errand. He will find Maalik in the middle of Jahannum seated on a throne of fire. Seeing Jibrael, Maalik will rise from his throne to welcome him. Jibrael will say that he has come to enquire about the state of the Ummah of Muhammad (sallallahu alayhi wasallam). Maalik will say: ‘Their condition is extremely vile. The Fire has consumed the flesh from their bodies. Only their faces and hearts remain intact. Imaan still glitters in their hearts.’ Jibrael will request to view them.

On seeing Jibrael (alayhis salaam), these inmates of Jahannum will know that he is not one of the Angels of Punishment. Mercy will be cascading from the beautiful form of Jibrael. They will exclaim: ‘Who is this?’ When it will be said to them: ‘This is Jibrael who used to reveal Wahi (the Qur’aan) to Muhammad (sallallahu alayhi wasallam)’, all of

them will loudly wail, and cry out: ‘O Jibrael: ‘Convey our Salaams to our Master Muhammad (sallallahu alayhi wasallam), and inform him that our sins have separated us from him. Our sins have destroyed us.’

On his return, Jibrael will explain the scene to Allah Ta’ala. Allah Ta’ala will say: ‘O Jibrael! Did they say anything to you?’ Jibrael will say: ‘Yes! They asked that their Salaam be conveyed to Rasulullah (sallallahu alayhi wasallam) and to inform him of their ruined and pitiful state.’ Allah Ta’ala will order Jibrael to deliver their message.

Jibrael will immediately present himself to Rasulullah (sallallahu alayhi wasallam). On that occasion, Rasulullah (sallallahu alayhi wasallam) will be resting in a palace of white pearls with four thousand portals. The two sides of the every door will be of gold. After greeting, Jibrael will say: ‘I have come from the sinners of your Ummah They have conveyed their Salaam and have asked me to explain to you their ruined and pitiful state.’

After hearing the full story of the misery of his Ummah, Rasulullah (sallallahu alayhi wasallam) will go to the Arsh and fall into Sajdah under it. He will recite the praises of Allah Ta’ala as he had never before recited. Allah Ta’ala will command him to lift his head and to supplicate for whatever he wishes. It will be granted. Rasulullah (sallallahu alayhi wasallam) will supplicate: ‘O Allah! Your command regarding the sinners of my Ummah has been executed. They have suffered their punishment. Accept my intercession on their behalf.’

Allah Ta’ala will say: ‘We have accepted your intercession. Proceed to Jahannum and remove every person who had recited *La ilaha il lalaah*. On seeing Rasulullah (sallallahu alayhi wasallam), the Guard of Jahannum will stand in respect. Rasulullah (sallallahu alayhi wasallam) will say: ‘O

Maalik! What is the condition of the sinners of my Ummah?’ Maalik will say: ‘Extremely pitiful!’

The gate of Jahannum will be opened up. When their eyes will fall on Rasulullah (sallallahu alayhi wasallam) the inmates of Jahannum will scream in unison: ‘O Rasulullah! The Fire has consumed our skins and our liver.....’ Rasulullah (sallallahu alayhi wasallam) will proceed with the task to free them from Jahannum. They will have the appearance of burnt out coal. They will be bathed in the river called *Ridhwaan* which is located just outside Jannat. They will emerge from the river, handsome and beautiful with glittering faces. Thereafter they will be admitted to Jannat.

Those remaining in Jahannum (the kuffaar) will all lament and cry: ‘Would that we had been Muslim then today we too would have been saved like them.’

Then, *Maut (Death)* will be brought in the form of a ram at a place between Jannat and Jahannum. After it is slaughtered it will be proclaimed: ‘No longer will there be death for anyone.’ Those in Jahannum will remain there forever, and those in Jannat will remain forever.’ ”

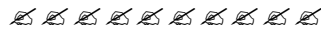
Allaahumma ajirna minan naar – O Allah! Save us from the Fire.



THE TREE OF TOOBA

In Jannat there is a tree called *Tooba*. So huge is this Tree that a branch of it will extend to every home in Jannat. The mind-boggling size of this tree could be imagined from the fact that Rasulullah (sallallahu alayhi wasallam) said that the size of the Jannat of the very last Muslim to emerge from Jahannum will be equal to the size of ten planets the size of earth. The birds sitting on this tree will be as big as camels. *Tooba* will be laden

with a large variety of fruits, not just one variety. “*Verily, Allah has power over all things.*”



CONDITIONS FOR ADMISSION TO JANNAT

Faqeeh Abul Laith Samarqandi (rahmatullah alayh) said: “Those who desire to acquire the bounties of Jannat should be constant in their adherence to five acts:

- (1) Abstention from all sins
- (2) Contentment with the bare minimum of worldly possessions
- (3) Passionate desire for obedience
- (4) Love for the devotees (Auliya) of Allah
- (5) Making dua in abundance for *Husn-e-Khaatamah (a Beautiful Maut)* and for admission to Jannat.”

While ultimately all Muslims will be admitted to Jannat, even those who had languished for ages in Jahannum, the desire of every Believer is for immediate entry to Jannat without being assigned to Jahannum for purification. This desire will be fulfilled only on the basis of the above five conditions. Although there will be exceptions, this is the general rule, and all rules have exceptions.



“LINKING UP WITH ME!”

(*Rasulullah – sallallahu alayhi wasallam*)

Addressing Hadhrat Aishah (radhiyallahu anha), Rasulullah (sallallahu alayhi wasallam) said: “If you intend linking up with me (in Jannat), then be contented with worldly possessions equal to the provisions of a traveller (on horse-back). And, save

yourself from associating with the wealthy, and do not replace a garment as long as you can patch it.” (*Tirmizi*)

Inordinate indulgence in worldly pursuits and fulfilment of nafsani desires render the journey to Jannat most arduous. A Sage (Buzrug) saw in a dream, Hadhrat Abdullah Ibn Mubaarak and Hadhrat Muhammad Waasi’ (rahmatullah alayhima) being taken to Jannat. He mused to himself (in his dream): “Who of the two will be allowed to enter Jannat first?” To his surprise he observed that Hadhrat Muhammad Waasi (rahmatullah alayh) was taken first into Jannat while Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) was asked to wait outside.

The wait outside Jannat is not a few minutes in terms of earthly time. It could be centuries. Rasulullah (sallallahu alayhi wasallam) said that Hadhrat Aishah (radhiyallahu anha) on account of her *poverty* would enter Jannat five centuries before many senior Sahaabah.

The Buzrug said to the Angels: “On earth, Ibn Mubaarak was acknowledged to be greater than his contemporaries. Is he not so? Why has Muhammad Bin Waasi’ admitted first?” The Angels replied: “Yes, Ibn Mubaarak was undoubtedly greater. However, he owned two sets of garments while Muhammad Bin Waasi’ had only one set. He has therefore been allowed first admission.”

The value of simplicity and poverty will be understood and appreciated in the Aakhirah.



“HOW WILL YOU BE...?”

(*Hadith*)

Narrating a Hadith, Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) said: “How will you be when you are

enveloped by a *fitnah* (trial / calamity) which will reduce the elderly to senility, and the young will become old, and people will regard it (the *fitnah*) to be Sunnah? If anything of it (the *fitnah*) is abandoned, they will say that the Sunnah has been abandoned.” They (the Sahaabah) said: “And, when will that be?” He said:

“When your Ulama are gone; when your qaaris will become abundant; when your Fuqaha will be few; when your rulers will be numerous; when your trustworthy ones will be few; when the dunya (worldly goals) will be pursued with deeds of the Akhirah, and when Knowledge of the Deen will be acquired for reasons other than the Deen.”

We are right in the midst of this *fitnah*. Whatever is mentioned in this Hadith prediction is transpiring in this era. Look around you intelligently and reflect. You will not fail to discern the facts mentioned here. The prevailing bid’ah, almost total disappearance of Ulama-e-Haqq and Fuqaha, the huge, oppressive governmental systems of corruption with thousands of civil ‘servants’, the almost total disappearance of trustworthiness, the search for wealth and fame with Deeni acts (such as qiraa’t), and the innumerable products of Darul Uloom whose motive for having sought knowledge is the dunya, are all clear evidence for the materialization of the prediction stated by Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu).



WEALTH DEVOID OF BARAKAH

Rasulullah (sallallahu alayhi wasallam) said: “When a person is not granted *barakah* (blessings) in his wealth, he squanders it in water and sand.”

Extravagance is a sign which indicates that a person’s wealth is devoid of blessings. A salient feature of wealth shorn of *barakah*, is money wasted in the construction of unnecessary palatial buildings. Usually the motive for constructing palatial mansions is to gain fame. When a man of wealth is bereft of true excellences, he desires to project himself in society. He is desirous of acclaim and self-aggrandizement. He therefore squanders his wealth in avenues which are morally and spiritually destructive. One such avenue mentioned by Rasulullah (sallallahu alayhi wasallam) is the construction of buildings.

Regarding palatial mansions, the Qur’aan Majeed states: *“What! Do you erect palaces as if you are going to live (on earth) forever?”* While the vast majority of the Ummah languishes in grinding poverty and gross ignorance, and despite the suffering of Muslims, people are squandering astronomical sums of money in wasteful buildings of pride and ostentation. This satanic disease is not restricted to private houses. Communities are competing with one another in the construction of Musajid. Tens of millions are squandered to construct Musjids which could have been built for a fraction of the amount expended. This is another Sign of Qiyaamah.

Both the individual and the community are trapped in this *shaitaaniyat* (satanism). Castigating the squanderers, the Qur’aan Majeed says: *“Do not waste. Verily, the wasters are the brothers of the devils.”*

Soon Maut will suddenly and harshly apprehend these votaries of Satanism who squander the *amaanat* of wealth in the construction of haraam buildings. All their hopes of pride, show and aggrandizement will be dashed. At the time of Maut they will understand the futility and the destruction of all their vain desires and worldly pursuits. At Maut they will understand that everything was a mirage.

DECREES OF A SECULAR COURT

According to the Shariah a non-Muslim judge/court or even a secular court with a ‘Muslim’ judge who has to decree in accordance with the kufr law and constitution of the country have no *wilaayat* (jurisdiction) over Muslims. This ruling of the Shariah is based on the Qur’aanic aayat: *“Never will Allah grant jurisdiction to the kaafireen over the Mu’mineen.”*

This aayat constitutes the fundamental basis for the negation of *wilaayat* of a secular court. All Four Math-habs have consensus on the issue of *wilaayat*. For a person to have *wilaayat* over Muslims, it is imperative that he be among the *Ahl-e-Shahaadat* (the people whose testimony is valid in Islam). Non-Muslims are not among the people of *Shahaadat*, hence a non-Muslim court has no *wilaayat* over Muslims.

A ‘Muslim’ judge in a secular court, whether the country is non-Muslim or Muslim, likewise has no *wilaayat* over Muslims despite him being a professed Muslim. There are two reasons for his lack of *wilaayat*:

(1) His decrees are not in terms of the Shariah. On the contrary, he decides issues in accordance with the kufr law and constitution of the so-called ‘Muslim’ state. All governments holding sway in the Lands of Islam have abrogated the Shariah. In fact they are actively engaged in suppressing and even obliterating Islam.

(2) The judge by deciding issues in accordance with kufr law, himself becomes a kaafir. Thus, he has no *wilaayat* over Muslims. They come within the full glare of the aayat: *“Those who do not decide according to that (Shariah) which Allah has revealed, verily they are the kaafiroon.”*

Decrees of *Faskh* (annulment of nikah) and *Talaaq* (Divorce) issued by such judges and courts under the aegis of any so-called ‘Muslim’ Personal law enacted by the kufr state,

are invalid in Islam. Thus, a woman who has obtained an ‘annulment’ decree from a secular court remains in the Nikah of her husband. Her marriage to another man will not be valid. ‘Marriage’ to another man will be an adulterous relationship, and the offspring will be illegitimate. Allah Ta’ala says in the Qur’aan Majeed:

“Then We have established you on a Shariah with regard to affairs. Therefore follow it, and do not follow the vain desires of those who know not.”



THE SAALIHEEN

Rasulullah (sallallahu alayhi wasallam) said: “The Saliheen will depart (from this world) in succession. Then there will remain chaff (waste matter), like the chaff of barley or dates. Allah has no care for them.” That is, they will be deprived of Allah’s mercy. The world is incrementally becoming bereft of Saaliheen.

When a great man leaves this dunya, there is no longer a qualified replacement for him. Consequently the affairs of the Deen have been taken over by men of falsehood and vain desire who are known as the Ulama-e-Soo’ (evil scholars). Their motive is gratification of their nafs and the acquisition of name and fame. Allah Ta’ala severs His bond with such treacherous scholars. They follow in the footsteps of the Ulama and Mashaaikh of Bani Israeel. Severely criticizing them, the Qur’aan states:

“Why do the Mashaaikh and the Ulama not prevent them (the people) speaking sin and devouring haraam (rotten carrion)? Vile indeed is that which they perpetrate.”



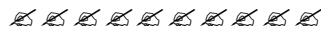
THE DUNYA

Rasulullah (sallallahu alayhi wasallam) describing the devotees of the dunya (the world) said:

“This world is the abode of him who has no abode. It is the wealth of one who has no wealth. And, the one who has no Aql (intelligence) accumulates wealth for this world.”

This dunya is a temporary and an extremely brief phase of man’s existence. *Insaan* is here on a short journey – the journey which commenced from Jannat with the arrival of Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam) on earth. We have been commanded to take from this perishable dunya only sufficient provisions to see us safely through the jungles and wildernesses we are passing through on the journey back home, i.e. Jannat.

Those who have forgotten their everlasting Home of Jannat and became enamoured with this worldly deception have lost the way. They will not reach safely Home.



HASTY PUNISHMENT

During the time of Rasulullah (sallallahu alayhi wasallam), a man while walking fixed his lustful gaze on a woman. Without concentrating on the road, he continued gazing at her. Suddenly he walked forcefully into a wall. He was splattered with blood as a result of the violent collision with the wall.

He hastened to Rasulullah (sallallahu alayhi wasallam) in this state. The remorseful man quite honestly explained to Nabi (sallallahu alayhi wasallam) what he had committed. Rasulullah (sallallahu alayhi wasallam) commented: “*When Allah intends to do good to a person, He hastens his punishment in this world.*” The man was immediately punished for his evil gaze.

The punishment he sustained here was a compensation for the punishment of the Hereafter.

Rasulullah (sallallahu alayhi wasallam) said: “*On the Day of Qiyaamah, hot iron rods will be driven into the eyes of the person who casts lustful gazes at the beauty of a strange woman (i.e. a woman who is not lawful for him).*”



THE EVIL NAFS

The *nafs* of man is inherently evil. Nabi Yusuf (alayhis salaam) said: “I do not exonerate my *nafs*, for verily, the *nafs* is a great commander of evil.” Man has to perpetually struggle against the evil dictates of the *nafs*. Without diligence and constancy in the struggle to tame and adorn the *nafs* with the attributes of moral excellence, there is no hope for self-reformation. While *dua* and *thikr* assist in the process of self-reformation, the primary requisite to gain *Islaah* (reformation) of the *nafs* is *mujaaahadah* – waging *jihad* against the *nafs*.

Hadhrat Abu Uthmaan Khairee (rahmatullah alayh) said: “As long as one does not believe that *everything* is better than oneself, never will one be able to understand the evil of one’s *nafs*.” He said ‘everything’, not ‘every person’. By mentioning ‘everything’, he included even the animals. In other words, man has to develop the consciousness that even a dog is better than himself. This is the teaching of the Auliya. As long as this concept of humility has not become ingrained in the heart, one suffers from *takabbur* (pride).

Intelligence too confirms that a person may not regard himself to be better than a dog. While a dog does not sin nor will it be consigned to Jahannum nor does it have the fear of dying as a *kaafir*, these fears and dangers are constantly hanging above the head of man. No one knows what will be

his fate tomorrow. Will his Imaan be intact? Will he pass his test at the time of Maut and in the Qabr? Will he be assigned to Jahannum? How will he fare on the Siraat on the Day of Qiyaamah? No one has answers for these fearful questions. Therefore, it is ignorance aggravated by arrogance to despise any person or animal. It is most dangerous to hold anyone in contempt.

Once Hadhrat Bayazid Bustami (rahmatullah alayh) was crossing over a narrow bridge when a dog approached from the opposite side. As the dog came close by, Hadhrat Bayazid tucked at his cloak to prevent it from touching the dog. Miraculously the dog spoke and said: ‘O Bayazid! If a dog’s body is dry, it will not soil the garment. If its body is moist, then a little water will cleanse the portion which had touched the dog. But, if your heart is washed with the water of all the oceans, it will not be cleansed of pride.’

Shock and remorse overwhelmed Hadhrat Bayazid (rahmatullah alayh). He understood that this was a lesson for him from Allah Ta’ala. He had to cultivate greater humility. He then said: ‘O dog! Allow me to live with you so that I may learn to purify my nafs.’ The dog said: ‘O Bayazid! You are the Imaam of the people. You are honoured by them whereas I am buffeted, pelted and chased. Besides this, you save food for the next day, while I do not hoard a bone for tomorrow.’ So saying, the dog departed, leaving Hadhrat Bayazid lamenting: ‘Alas! I am not fit for the company of even a dog.’

The dog imparted to Hadhrat Bayazid a profound lesson in *tawaadhu’* (humility) and in *tawakkul* (trust in Allah).



RIZQ AND TAWAKKUL

“Numerous are the animals which do not carry their rizq (with them). We feed them and for you (as well).” --- Qur’aan

Rasulullah (sallallahu alayhi wasallam) said: “If you have tawakkul on Allah in the true sense of the term, He (Allah) will feed you like He feeds the birds. In the morning they set off (from their nests) hungry, and by the evening they return satisfied.”

Rizq, Rasulullah (sallallahu alayhi wasallam) said is sealed while the greedy one is deprived. Greed induces a person to explore haraam avenues for acquiring wealth. No matter which method he adopts to acquire wealth, he will obtain only the amount which Allah Ta’ala has ordained for him, nothing more, nothing less, regardless what he does or does not.

In view of the belief on Allah’s Providence (Razzaaqiyat) being extremely defective, people adopt dishonourable and unlawful ways of earning what Allah Ta’ala has decreed for them, and what they will most assuredly receive. Due to extreme deficiency in belief, people are always in search of ways of transforming the impermissible into permissible – the haraam into halaal.

Here on earth there will always be the conflict between halaal and haraam, Imaan and kufr. This world is the testing ground for our Imaan. When there is a clash between the two, the Mu’min is required to shun haraam, and believe that by abstaining from haraam he will not be deprived of his rizq. On the contrary, Allah Ta’ala will bestow much barkat in the ‘little’ halaal rizq we obtain in lawful ways, and in addition there awaits considerable reward in the Akhirah for obedience and abstention from haraam.



“NOT A SINGLE MU’MIN”

Hadhrat Abdullah Ibn Umar (radhiyallahu anhumah) said: “There will dawn an age over people when they will gather in their Musaajid and perform Salaat whilst not a single one among them will be a Mu’min.” How is it possible that in the entire Jamaa’t performing Salaat in a Musjid not a single one will be a Mu’min? There is no mystery in this reality stated by the eminent Sahaabi.

It will be a time of total corruption. People who profess to be Muslim will in reality be kaafir on account of their beliefs of kufr. Wholesale disfiguration of the Deen will be committed by Muslims. Sins will be justified. Practices of the Shariah will be mocked and criticized. The Qur’aan and Hadith will be subjected to baseless interpretation. Acts which have existed in the Ummah since the time of the Sahaabah will be denied. Professed ‘Muslims’ will undermine the Shariah. Haraam will be made halaal.

Riba and carrion will be proclaimed halaal by deception and the use of Islamic terminology. Liquor and pictures will be declared halaal with fanciful names. When the Deen is surrounded by satanic and inimical forces threatening its existence on all sides – when Islam will become foreign to even those who proclaim themselves to be ‘ulama’, then it will not be difficult to understand what Hadhrat Abdullah Ibn Umar (radhiyallahu anhumah) had stated.

All the aforementioned evils are today ravaging Islam. The threat to Islam is greater from within than from without. Almost every born Muslim today is kaafir at heart without him/her realizing this frightful calamity. Almost all Muslims of this era are kuffaar of the *Zindeeq* class. When a Muslim subscribes to a belief or an interpretation which is in conflict with the Shariah, and/or transmogrifies the Shariah in the way even the ulama are perpetrating today, then the Imaan of such a

person is effaced. He becomes a kaafir, and this type of kaafir is called a *Zindeeq*.

Thus all the people who will be performing Salaat in the Musaajid will be *zindeeqs* according to Hadhrat Ibn Umar (radhiyallahu anhu). We are living in such times.



CLASSIFICATION OF KUFR

All kinds of kufr, is kufr, which effaces Imaan and expels one from the fold of Islam. The kuffaar are classified into seven classes: Munaafiq, Murtad, Kitaabi, Mushrik, Dahriyah, Muattil and Zindeeq. A zindeeq is also called Baatini and Mulhid.

Munaafiq: A kaafir who verbally professes to be a Muslim, but who is a kaafir at heart, is called munaafiq.

Murtad: A Muslim who renounces Islam for any other religion is called murtad.

Kitaabi: A kaafir who believes in a heavenly scripture, even if in its corrupted form is called Kitaabi.

Mushrik: A kaafir who worships more than one deity is called a mushrik.

Dahriyah: A kaafir who attributes creation to time is called dahriyah

Muattil: A kaafir who denies the existence of the Creator is called muattil.

Zindeeq: A Muslim who entertains beliefs of kufr is called zindeeq.

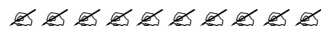


THE DENIER OF ATHAAB-E-QABR

Among the essential beliefs of the Deen (*Dhururiyyat-e-Deen*) is to believe in the reality of the *Athaab* in the Qabr (grave). A denier of this belief is a kaafir. Hadhrat Maulana Shah Anwar Kashmiri (rahmatullah alayh) explains in his kitaab, *Ikfaarul Mulhideen*:

“The Hadith regarding *Athaab-e-Qabr* has reached the level of *Tawaatur*. It is conclusively confirmed as an authentic Hadith of Rasulullah (sallallahu alayhi wasallam). Hence, Imaan on it is Fardh. Its denier is a kaafir.” (*Tawaatur is the highest class of Hadith which is on par with Qur’aanic aayaat in so far as authenticity is concerned.*)

There are some free-thinkers among liberal scholars who deny the reality of the punishment in the grave. This denial renders them murtaddeen (renegades). It should be understood that performing Salaat behind such deviated ‘scholars’ is not valid.



THE PEOPLE OF THE QIBLAH WHO ARE KAAFIR

In his *Ikfaarul Mulhideen*, Allaamah Anwar Shah Kashmiri (rahmatullah alayh) states:

“Such people of the Qiblah who deny beliefs on which there is consensus, are unanimously kaafir.”

Mullah Ali Qaari (rahmatullah alayh) says in *Sharah Fiqh Akbar*: Remember! The People of the Qiblah are only those who are in full agreement with the Ahl-e-Haqq regarding the essentials of the Deen such as the temporal nature of the universe, physical resurrection in Qiyaamah, the Knowledge of

Allah Ta’ala is all-embracing and comprehends the minutest detail, etc.

Thus a person who adheres to the laws and worship of the Deen his entire life, but believes (for example) that the universe is eternal or he rejects the physical resurrection of the bodies or he believes that Allah’s Knowledge is not all-comprehensive, never is such a person among the Ahl-e-Qiblah (People of the Qiblah). Without any difference of opinion he is a kaafir.

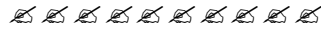
According to the Ulama of the Ahlus Sunnah, the meaning of not branding any one of the Qiblah a kaafir is that a person of the Qiblah shall not be branded a kaafir if there is no sign of kufr, i.e., statement of kufr, act or belief of kufr in him. If any feature of kufr exists in him, he will be beyond the pale of Ahl-e-Qiblah even if he professes to be a Muslim and performs acts of worship as Muslims do, and even if he adheres to the laws of the Shariah.”

In *Nibraas – Sharh Aqaaid Nasafi*, it is mentioned: “Any person in whom there is a feature of kufr, e.g. he prostrates to an idol or he insults any Deeni act or mocks it, he is never from the Ahl-e-Qiblah. The meaning of not proclaiming anyone from the People of Qiblah a kaafir is only this that a Muslim will not be branded a kaafir because of commission of sins or denial of obscure, intricate rules. Remember this well.”

Denial of such *Ahkaam of the Shariah* which are described as *Dhururiyyat-e-Deen (the Essentials of the Deen)* expels the denier from the fold of Islam. Among such essential beliefs are Hijaab (Purdah), the Beard, belief in the punishment of the grave, the physical resurrection of the bodies in Qiyaamah, Jannat and Jahannum being physical abodes, the existence of the jinn. The questioning in the grave, prohibition of pictures of animate objects, prohibition of music, and numerous other *Ahkaam*.

“O Our Rabb! Do not make our hearts crooked (with kufr) after You have given us the hidaayat (of Imaan), and bestow to

us Your mercy. Verily, You are the Bestower (of all things).” --
- Qur’aan



SERVANTS OF THE AULIYA

Once Hadhrat Sahl Bin Abdullah (rahmatullah alayh) found himself in a lonely, secluded wilderness where he experienced a wonderful state of peace and tranquillity. It was time for Salaat. Although he was in the state of wudhu, it was his permanent practice to renew wudhu for every Salaat. However, there was no water in sight. While he was grieving over the lack of water, he suddenly saw a big bear walking on its two hind legs approaching him. From a distance, it appeared as a human being. As the bear neared, Hadhrat Sahl saw it holding a green jug full of water. The bear placed the jug in front of Hadhrat Sahl and greeted with Salaam.

In surprise Hadhrat Sahl asked: “Where does this jug of water come from?” The bear responded: “O Sahl! We are wild animals. Today we were discussing amongst ourselves about the People of Allah (Ahlullah) who have renounced worldly relationships for the sake of Allah’s love, and have adopted tawakkul. Suddenly we heard a Voice saying: ‘Sahl is searching for water to renew his wudhu.’ Then I took this jug and two Angels alighted. Whilst in the air, they filled the jug with water.”

Hearing this explanation from the bear, Hadhrat Sahl fell down unconscious. When he regained consciousness, the bear had disappeared, but the jug of water was there. Hadhrat Sahl made wudhu. When he was about to drink from the water, he heard a Voice saying: “O Sahl! It is not yet your time for drinking this water.” Suddenly the jug moved and disappeared into thin air.

THE SACRIFICE FOR ALLAH’S LOVE

The *Thabab* (Slaughtering) of animals is not without the dimension of Divine Love. Expounding this concept of love of which almost all people are ignorant, Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh) wrote in his Kitaab, *Hujjatul Islam*:

“In *Thabab* the sacrifice of life is made by the animal, and the sacrifice is for the sake of *Mahboob Asli* (*The True Beloved*). The one who is the medium of the sacrifice (the slaughterer) executes it for the sake of Allah Ta’ala, The True Beloved. A man sacrifices an animal which he has reared and cared for. He does so solely for the sake of Allah Ta’ala. His act of sacrifice is not meaningless.

Allah Ta’ala is the *Mahboob* (*Beloved*) of all mankind as well as the *Mahboob* of animals. Allah’s Love for mankind and animal kind is *Asli* (*true and original*). Divine Love is neither external nor transitory. Man’s love for Allah is dependent on His Love for man. Thus, besides Allah Ta’ala no one else can be a claimant to such Love.

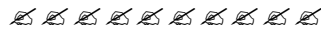
In most aspects man and animal resemble one another. This striking resemblance demands that the animal’s life be sacrificed with *Muhabbat* (*Love*), and such a sacrifice is possible and permissible only for the Sake of Allah Ta’ala.

Allaamah Sha’raani (rahmatullah alayh) narrating from his Shaikh, Hadhrat Ali Al-Khawwaas (rahmatullah alayh) said that animals possess perfect *Ma’rifat* of Allah Ta’ala. However, only a Wali who has attained the loftiest spiritual stage is able to recognize this reality.

Love is embedded in the heart of every animal. Every animal has love for Allah Ta’ala. And, why will it not have such love when it is aware of its Creator?”

The above is a brief extract from Hujjatul Islam, a Kitaab which opens the mind, heart and soul to understand the

spiritual mysteries inherent in the Islamic system of Thabah. Brutally taking the lives of animals in the way in which the savagery is perpetrated in the killing facilities halaalized by SANHA and others of its ilk is intolerable in Islam. The sin of such brutality qualifies its perpetrators for upside down hanging in the Blazing Furnaces of Jahannum. Instead of taking the lives of the animals for the Sake of Allah Ta'ala and in the manner commanded by Allah Ta'ala, the halaalizers of carrion are torturing these Makhluqaat of Allah Ta'ala in brutal kuffaar style. Moral, spiritual and physical destruction is the consequence of devouring the haraam 'halaalized' carrion, the end product of SANHA-MJC brutality.



MAJOR AND MINOR SINS

Q. Explain what is the meaning of major and minor sins? Which sins are major and minor?

A. The classification of sins into major and minor is a mere technical issue. Literally, all sins are major and serious. A person who commits a sin thinking lightly of it because of its 'minor' (sagheerah) classification, has in fact thought lightly of Allah Ta'ala. Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: "Beware of thinking lightly of sins."

A sin is classified 'minor' in relation to another sin. A sin being minor does not mean that it is insignificant. Sometimes the punishment for even a 'minor' sin is severer than that of a technically 'major' sin. The sin of verbally abusing a Muslim is 'minor' in relation to the sin of physically hitting a Muslim. The sin of consuming liquor is 'minor' in relation to committing murder. But by itself it is a major sin, and so too is abusing a Muslim a major sin. Looking at a woman with lust is a 'minor' sin in relation to committing fornication. But by itself

it is a major sin. And why will it not be a major sin of an exceptional degree when Rasulullah (sallallahu alayhi wasallam) said: "He who looks with lust at the beauty of a woman will have (hot) iron rods inserted into his eyes on the Day of Qiyaamah." So while this grave sin may be technically classified as 'sagheerah' (minor), the severity of the punishment is adequate to dispel any idea of insignificance.

Most people have misunderstood the meaning of minor and major sins. They have understood from this classification that to commit 'minor' sins is not a serious offence. This is a dangerous misinterpretation which can even extinguish Imaan.

The one who has authority over others should counsel and admonish his subordinates for every sin whether it is classified as major or minor. View all sins alike, namely, all sins are major literally speaking, and warrants Allah's Wrath and Punishment.



YOUR IN-LAWS

***"It is He (Allah) Who has created man from water. Then He made you blood relationship and marriage relationship. And, Your Rabb is Most Powerful."
(Surah Furqaan, aayat 54)***

There are two kinds of sacred family ties: Ties by Blood (Blood-Relatives) and Ties by Marriage (In-Laws). Both sets of Ties are sacred bonds which come with numerous rights and obligations.

The significance and importance of In-Laws are borne out by this Qur'aanic verse. Despite its sanctity, this relationship created by marriage is generally and grossly abused. Prior to marriage, the parties exude love and affection and exchange many gifts. They visit each other, demonstrating great

affection. The nikah comes into being with much fanfare and hopes only to be shattered soon after marriage.

The evil of the nafs fully asserts itself after the in-law relationship has been formerly established. When a girl has been proposed for marriage, the relationship between her and her future sisters-in-law and mother-in-law is exuberant and excellent. They behave as close blood relatives and inseparable bosom friends. However, soon after marriage, the relationship deteriorates and reaches such a lamentable ebb that it would not be an exaggeration to liken them to cats and dogs.

The newly created sacred ties have no meaning for the parties. Neither does the new arrival into the home have any *sabr* nor her in-laws. Sneering, sulking, pulled up faces, snide remarks and injustice by both parties become the order of their lives. The man is usually caught between the devil and the deep sea in these situations of mutual cat-and-dog conflicts.

Both parties should conduct themselves with intelligence and understand that when one person reacts stupidly, the other party should tolerate the stupidity and indiscretion. The slightest indiscretion or silly comment made by a female is viewed with consternation by the others. The faces become pulled up, sarcastic comments are made and the relationship turns sour. Yet, on reflection it will be found that there was no intelligent cause for despoiling the holy relationship and the happiness of the home.

If the one party hears that the other party has gossiped about her, she should ignore it and convince herself that, 'I too am guilty of gossiping'. Overlook the indiscretion and pretend as if nothing has happened. It is callous and extremely unbecoming of Imaan to institute an investigation to determine the veracity of the story of gheebat which has been peddled by some mischief-maker. The intelligent Muslim who fears Allah Ta'ala overlooks drivel and nonsense.

It is not permissible to behave as if one is sinless and that it

is only the other party who sins. In any relationship there are bound to be ripples, turbulence and turmoil. But the one who has greater intelligence, adopts silence and pretends that nothing untoward has happened. In contrast the one whose brains are dense, and whose soul is tarnished with evil introduces hell into the home, and this ultimately leads to the total collapse of the in-law relationship and the marriage.

When the problems of in-laws are examined, it will be found that in most cases there is no valid cause for the animosity which had generated in the cat and dog war which generally dominates this sacred relationship. It should be remembered that Allah Ta'ala has promoted the mother-in-law to the pedestal of *mother*, the daughter-in-law to the status of *daughter*, and the sisters-in-law to that of *sisters*. All rights and obligations applicable to parents, brothers and sisters apply to their counterparts in the in-law relationship. The need is to fear Allah Ta'ala and to understand that the abuse of these rights and obligations are major sins for which there will be a reckoning and punishment in the Aakhirah.

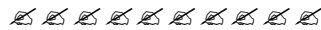


THE MU'MIN'S HONOUR

Hadhrat Abu Bakr (radhiyallahu anhu) said: "Never despise a Muslim, for verily, by Allah every insignificant Muslim is great." Hadhrat Abdullah Ibn Abbaas when glancing at the Ka'bah Shareef would say: "Undoubtedly, Allah Ta'ala has honoured you and elevated you. However, the honour of a Mu'min by Allah surpasses you."

Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said that guarding the honour of a Muslim is among the *Shi-aar* of Allah Ta'ala.

(Shi-aar are the outstanding and salient features of Allah's Deen such as Jum'ah Salaat, Eid Salaat, Athaan, the Shar'i system of Thabah-- slaughter of animals.)



DON'T BE LIKE THE MUNAAFIQEEN (HYPOCRITES)

The **MUNAAFIQEEN** were the people who proclaimed that they were Muslims while in their hearts they did not believe in Islam. They lived during the era of Rasulullah (sallallahu alayhi wasallam). Speaking in condemnation of the Munaafiqeen, the Qur'aan Shareef says:

“When they (the Munaafiqeen) stand up for Salaat, they stand LAZILY. (They stand for Salaat) merely to show people, and they hardly remember Allah.” They sway in doubt. Neither are they towards these nor towards those. Whomever Allah misguides, never will he find a way (of guidance). (Surah Nisaa', Verses 142 and 143)

It was the practice of the **MUNAAFIQEEN** to lazily drag their feet and stroll towards Salaat. In their hearts they detested performing Salaat. But, to show and deceive Muslims, they would come to the Musjid. They always lagged behind and slowly joined the Salaat. Their hearts and desires were never in the Salaat.

During the Month of Ramadhaan some persons who come to the Musjid display similar tendencies of NIFAAQ (hypocrisy). When the Taraaweeh Salaat begins, they lounge behind against the wall of the Musjid and do not join the Salaat. They get up slowly even after one raka't has been performed, dragging their feet and they enter the Salaat as if they have an aversion – a dislike – for Salaat.

Those who do not wish to perform Taraaweeh Salaat are

advised not to come to the Musjid. Their conduct of lounging against the Musjid wall at the back and lazily dragging their feet long after the Salaat has started is despicable and haraam. They should not pollute the sanctity of the Musjid with their presence.

If you don't want to join the Taraaweeh Salaat, please stay at home or elsewhere but don't disturb the peace of others with your unwanted presence and shaitaani antics at the back of the Musjid. The Musjid is Allah's house erected for his worship, not for satanic acts of those who dislike Salaat.



MEDICINE, THE CONCEPT OF NAJAASAT

Rasulullah (sallallahu alayhi wasallam) said: “Allah has not created the shifa' (cure) of my Ummah in substances which have been made haraam for them.”

Najaasat (filth/impurity) is a natural attribute of kufr. Imaan repels *najaasat* since it is the very antithesis of all Imaani attributes of excellence.

It is the natural affinity between *najaasat* and *kufr* which draws the western medical establishment irresistibly towards experimentation with filth and impurities. In fact, they savour a coprophilic concept of medical efficacy in impure and filthy substances. It is therefore not at all surprising that despite the existence of millions of varieties of pure and beneficial substances in the plant and stone kingdoms, western medical scientists almost always incline to experiment with filth – blood, urine, faeces, human after-birth substances, diseased cells, and many other items of *najaasat*.

Aggravating this concept, is their concept of brutality to animals. In the name of medicine they inflict the most horrendous acts of torture and brutality on the dumb creatures

of Allah Ta'ala.

Muslims who are being reared in western culture and indoctrinated with the concepts propounded by the western atheists are increasingly accepting the institutions of *najaasat* and *zulm* of their western masters and tutors. This evil trend is overwhelming the brains of even the Ulama who search in the avenues of the Shariah for ways to halaalize the filth and brutality of the western medical establishment. The argument of *Dhuroorah* (*dire need*) is invariably presented for halaalizing everything which the Shariah has prohibited.

The Qur'aan and the Sunnah unambiguously and emphatically prohibit filth and impurity of all kinds. Rasulullah (sallallahu alayhi wasallam) unequivocally declared the negation of *shifa* (cure) for his Ummah in all impure and haraam substances. Despite such substances possessing medicinal properties and *shifa*', the Shariah has decreed its prohibition in the same way as liquor is banned whilst the Qur'aan acknowledges its 'many benefits'.

Since filth is prohibited, it does not behove people of Imaan to incline towards medicine of filth nor to aid the process of entrenching in the Ummah medical treatment with filth and haraam. The permissibility of *Tadaawi bil haraam* (*medication with haraam substances*) is never the norm for Muslims. It is firstly a permissibility which Taqwa rebuffs. Secondly, it applies to exceptional cases, urgencies and emergencies, and if at such times halaal medication is not available.

The rule of *Tadaawi bil haraam* was never intended to be a basis for establishing haraam and filthy medication to be a permanent, acceptable and respectable institution as a valid replacement for halaal and wholesome medication. But the erosion of Imaan has made najaasat and haraam acceptable and respectable to Muslims. Thus, filth banks storing *najaasat* are regarded to be perfectly halaal, and blood transfusions have become the norm. The original element, viz., *Dhuroorah* (*dire*

need), has been forgotten, in fact abrogated. Initially, the permissibility was conditioned with dire need. No longer nowadays.

A Muslim is a being who has or who is supposed to have *yaqeen* in the *Aqaaid* of Islam. Beliefs in Islam are not supposed to be limited to verbal profession. They have to permeate our physical and spiritual beings, and be a living force in our life. We believe that every iota that happens in the universe is with the command and direct intervention of Allah Azza Wa Jal.

We are under obligation to act within the parameters and boundaries of the Shariah. We are not supposed to think like the kuffaar and atheist doctors and scientists whose minds first and foremost dwell towards najaasat for cure and benefit.

Our Fiqah and Shariah, and our entire life must necessarily be blended and painted with the spirit of the Sunnah and conditioned with the demand of our *Aqaaid*. There is no need to look at kufr and najaasat for our progress and benefit.

When Allah Ta'ala has negated the *shifa*' of this Ummah in haraam and *najaasat*, then it is akin to kufr for Muslims to actively and ardently contrive ways and methods of promoting *najis* and haraam medicine and medication. The argument of 'emergency' has no validity. When an emergency develops, the bridge will be crossed at that time. Muslims are required to have *tawakkul*, *sabr* and *yaqeen* on Allah Ta'ala. He will see us through the emergencies. He is the Creator of the disease and of its cure. Our obligation is to submit to His Commands as we have pledged, while His obligation is to nourish and sustain us as He has promised.



ZAKAAT ON MERCHANDISE

Q. How is Zakaat to be calculated on stock-in-trade? Which value should be adopted? Some say the selling price and others say the market value.

A. Zakaat has to be paid on the current value of the stock. That is, the price which the holder of the stock (retailer, wholesaler or manufacturer) will pay. The selling price is an imaginary entity. The added profit is in the 'air'. It is something which has not been realized. Zakaat is not paid on imaginary 'stock' regardless of the certitude of its acquisition.

Consider the following case: Zaid has R1,000 cash on which he has to pay Zakaat. He purchases stock for the R1,000. If he had paid Zakaat on the R1,000 a minute before purchasing the stock, he would have paid on R1,000. It will be incorrect to say that one minute after having purchased stock for R1,000 he has to pay Zakaat on R1,250, the extra R250 being anticipated profit. He has not taken physical possession of the expected profit which he may or may not realize. But he has in his possession R1,000 worth of stock. He has to pay Zakaat on only R1,000. The future profit is imaginary or fictitious as long as the tangible money has not reached his possession.

Zakaat is paid on tangible Zakaat assets *which are in one's possession*. Zakaat is not paid on imaginary entities.



DON'T FORGET YOUR MAUT

Rasulullah (sallallahu alayhi wasallam) said: "There is not a home, but Malakul Maut (the Angel of Death) stands at its doorway five times a day. When he finds (therein) a person who has completed his (quota) of food, and his time has expired, he casts on him the worry of death. Then he (the Angel) covers the person with the illness and pangs of Maut

(death)..... (Before departing with the soul), Malakul Maut announces (to the inmates of the home): "Verily, I shall return again and again until no one is left from among you."



NO RESPECT - NO MERCY

"They will show neither respect to your elders nor show mercy to your little ones." – Rasulullah (sallallahu alayhi wasallam)

The events in Lebanon-the brutal massacre of people-elders and little children and babies, are the culmination of the treacherous misdeeds and satanism of the Ulama of that region. Their total abstention from Amr Bil Ma'roof Nahy Anil Munkar has justified the universal punishment of Allah Ta'ala, thus bringing into materialization the prophecy of Rasulullah (sallallahu alayhi wasallam).



QUNOOT & DUA

While Muslims the world over are humiliatingly powerless to assist their brethren who are being massacred universally, there is one effective strategy that we have to adopt – Dua. Supplicating to Allah Ta'ala for succour is within the ability of every Muslim. Dua, Rasulullah (sallallahu alayhi wasallam) said is "the essence of ibodat".

In situations of communal and national disaster and fear, *Qunoot-eNaazilah* is sometimes recited during Salaat. Although this is a valid practice, our *Akaabireen* advocate Salaatul Haajat and Dua individually in privacy.

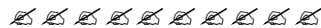
Almost all the Imaams of our tune who engage in *Qunoot-e-Nazilah* are motivated by *riya* (show). The followers in the

Salaat merely fulfil a ritual devoid of soul. The Imaams who recite *Qunoot-e-Naazilah* are even ignorant of the *Aadaab* (*etiquettes*) of reciting this Dua. The *Qunoot* is recited in a situation of national disaster and in a state of hopelessness and helplessness. The situation calls for *Istighfaar* (seeking forgiveness for sins) and *Tawaadhu'* (humility).

This attitude demands that the Imaam Sahib recites the *Qunoot* supplication with a heart overwhelmed with grief and pain. The natural effect will be a Dua expressed in a low tone and humbly. But we find the Imaams reciting *Qunoot-e-Naazilah* as if they are delivering the Jumuah Khutbah. The Dua for this occasion is not to be discharged aggressively as is the demand of the Jumuah Khutbah. Even when the curse of Allah is invoked on the oppressors and aggressors, there should be no belligerency in the voice and expression.

TAHAJJUD

It is, therefore best for everyone to wake up at the time of Tahajjud and, in the silence and solitude of the night pour out the heart to Allah Ta'ala. Such a Dua emerging from the innermost recesses of the heart finds its way to the heavens and gains ready acceptance (*Maqbooliyat*).



THE SIGN OF ALLAH'S ATHAAB

The Sign of the impending universal (*aam*) punishment to overtake a community is the total abandonment by the Ulama of their Waajib obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil). Rasulullah (sallallahu alayhi wasallam) said: "Command righteousness and prohibit evil otherwise a tyrant will be imposed over you (to rule you). He will not respect your

seniors nor show mercy to your little ones. (At such a time), your pious men will supplicate (to Allah for aid), but they will not be answered. They will (at that late stage) seek forgiveness, but will not be forgiven."

A CRIME

The abandonment of this sacred obligation is a crime of the Ulama universally. Having abandoned *Amr Bil Ma'roof* and *Nahy anil Munkar*, the Ulama have set into motion the process of incremental erosion of the Shariah with their confounded strategies of *Ta'weel-e-Baatil* (Baseless Interpretation). One after the other, the *Ahkaam* (Laws) of the Shariah are first watered down, then abrogated. What the Shariah has decreed haraam is made lawful on the flimsiest basis and pretexts. Principles applicable in extraordinary situations are evoked simply for finding accommodation in the Shariah for ideas, concepts and injurious practices.

Ulama are legalizing pictures of animate objects, television, alcohol, music, abandonment of Hijaab, defilement of the Musaaqid, consumption of haraam, abrogation of the law of Mushtabah, riba, corrupt monetary transactions, kuffaar style garments, kuffaar sports and many other acts considered vice and sin from the very inception of Islam.

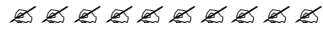
PRINCIPLES

Ulama of superficial knowledge and shallow understanding have made principles such as *Necessity relaxes prohibition* a licence for wholesale legalization of *haraam* and *najaasat* (prohibition and impurity).

Equipped with such nafaani licences, the Ulama of this era constitute a far greater threat to Islam than what the modernist deviates had ever posed. Therefore, Rasulullah (sallallahu alayhi wasallam) was constrained to lament:

“Verily, I fear for my Ummah the Aimmah Mudhilleen.”

That is, such learned men (Imaams, Maulanas and Sheikhs) who will mislead the Ummah by paving the path of Jahahnum for them.



THE MESSAGE OF THE QUR'AAN

While the Arab states as well as all other Muslim states fall over one another in their subservience to their U.S. master, the Qur'aan commands:

“O People of Imaan! If you follow the kuffaar. they will turn you on your heels. Then you will become losers (in both worlds), But (remember that only) Allah is your Protector, and, He is the best of helpers.”

(Aal-e-Imraan) "And, if He (Allah) abandons you, then who can help you besides Him?"

The cardboard superpower together with its coalition can never help Muslims. It is absurd for Muslims to look askance to the U.S. for assistance. Yet this is precisely what is transpiring in the Muslim world today:

"And prepare your defence and take your weapons. The kuffaar desire that you become forgetful of your weapons and your provisions (of war) so that they could make a sudden swoop on youHold on to your weapons. Verily, Allah has prepared for the kaafireen a disgraceful chastisement. "

(Aayat 102, Surah Nisaa)

Commanding the rulers and governments of Muslim countries, the Qur'aan Majeed states: *"And, prepare for them to the best of your ability power and cavalry (means of warfare) instilling fear with it in (the hearts) of Allah's enemies and your enemies and others besides them. You are not aware of them. Allah knows them. "* (Aayat 60, Anfaal)

UNTIL QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) said: "This Deen (of Islam) will always remain established. A group will continue fighting (waging Jihad) on the basis of the Deen until the Hour (of Qiyaamah)."

In every age, until the final approach of the Hour, somewhere in the world, the banner of Jihad will be held aloft. Even in this era there are groups waging Jihad. Success is commensurate with spiritual fibre (roohaaniyat).

Due to the extreme paucity of spirituality among even the Mujaahideen of the age, the successes are stunted. The desired victory is denied. Nevertheless, Allah Azza Wa Jal is not allowing the kuffaar peace and security. They plot and plan, but Allah Ta'ala every time throws their conspiracies and schemes out of gear. Just when the conspirators believe they have attained victory, something erupts beyond their expectations to derail their plans. The Qur'aan Majeed says:

“And, if they scheme to deceive you (O Muslims), then (know) that Allah is sufficient. It is He Who aids you with His help and with the Mu'mineen for you.” (Aayat 63, Anfaal)

"And, Allah is 'sufficient for the Mu'mineen in the matter of war. Allah is powerful and mighty."



INTER-FAITH KUFR

“Whoever searches for a Deen other than Islam, never shall it be accepted from him.

And in the Akhirah he will be among the losers.” – (Surah Aal-e-Imraan, Aayat 85)

“(O Muhammad): Say: ‘O People of the Kitaab (i.e. Yahood

and Nasaara), why do you commit kufr with the aayaat of Allah?’ Allah is a Witness to that which you are doing.” – (Aal-e-Imraan, Aayat 98)

“(O Muhammad!): Say: ‘O Ahl-e-Kitaab! Why do you prevent those who believe from the path of Allah. You seek crookedness therein whilst you are witnesses. And Allah is not oblivious of what you are perpetrating.’ ” – (Aal-e-Imraan, Aayat 99)

For those who follow the ways and methodology of the Yahood and Nasaara, the Qur’aan sternly reprimands: “O People of Imaan! If you follow a group (such as the inter-faith munaafiqeen) among those to whom the Kitaab was given, they will transform you into kaafireen after your Imaan.” – (Aal-e-Imraan, Aayat 100)

Allah’s Deen is only Islam. The command is to propagate and spread Islam. Sitting in cahoots with Inter-Faithers precludes the *Tableegh* of the Deen as the sole repository of the Truth and that salvation in the Hereafter is inextricably interwoven with belief in only this Deen of Islam. When a Muslim participates in cohorts with the kuffaar preachers, he silently testifies to uphold their principles. The two fundamental principles and bedrock of the inter-faith movement are:

- * All religions have equal legitimacy.
- * No religion is the absolute truth.

Whoever does not subscribe to these theories of kufr, cannot be a participant in the joint propagation which is one of the methods of the Inter-Faith movement. While it is accepted that in his heart the Muslim preacher does not subscribe to these two theories of flagrant kufr, nevertheless, he has to step onto the inter-faith platform overtly conveying the impression that he is part of the inter-faith group, hence he is constrained to show ‘tolerance’ to the concepts and doctrines of kufr of all

religions and not criticize or refute the beliefs of kufr. In other words, he is constrained to equate all kufr ideologies with Islam, placing them on par with this Deen of Allah Azza Wa Jal.

While the miscreant Muslim preacher is lured into Shaitaan’s snare with the bait of offering Islam to the audience, the shallowness of his intellect precludes him from understanding the inherent danger of equating all religions with Islam, and in accepting to be gagged by his inter-faith consorts. When kufr is presented, the Muslim preacher has to maintain absolute silence. While he may present Islam, he may not draw comparisons nor point out to the audience that Islam is the exclusive Truth, and without belief in Islam there is everlasting damnation in the Hereafter. He is not allowed to proclaim that by Allah only Qur’aanic *Tauheed* is the Truth, and only Islam is accepted, and all other religions and ideologies are *mardood* (rejected).

The Qur’aan commands that the Muballigh proclaim to mankind that safety and salvation are only in belief in Islam, and that Rasulullah (sallallahu alayhi wasallam) is the Final Nabi who abrogated all previous Scriptures and religions. He is instructed to inform entire mankind in unambiguous terms that without Islam they are doomed to everlasting ruin and destruction in Hell-Fire.

A ‘tolerance’ which condones kufr, shirk and atheism is a satanic deception. It is with this principle of ‘tolerance’ which constitutes an article of faith of the inter-faith movement that Shaitaan succeeds to erode the Muslim’s inhibition and aversion for kufr and shirk. While the Muslim preacher who has embraced the inter-faith movement preaches one dimension of Islam, he conceals and sweeps under the carpet the other vital dimension on which hinges mankind’s everlasting success and salvation in the Hereafter. In so doing, this Muslim preacher comes fully within the scope of the Qur’aanic aayat:

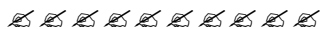
“What! Do you believe in part of Kitaab and commit kufr with a part?” This is the accursed practice of the Ahl-e-Kitaab which Muslim inter-faith preachers have adopted in our time.

Inter-faith is an extremely subtle and intensely dark shaitaani plot. It is a direct assault on *Tauheed*. It is haraam to participate in inter-faith joint-propagation. Islam cannot be propagated by elevating kufr and shirk, and by demoting *Tauheed* to the level of all other baatil religions and ideologies.



RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:

- * “Maintain your tongue ever fresh with the Thikr of Allah.”
- * “Every person who is obedient to Allah, is a Thaakir (one who engages in Thikr).”
- * “It is not permissible for a woman who believes in Allah and the Last Day to undertake a journey without being accompanied by a mahram.”
- * Rasulullah (sallallahu alayhi wasallam) said: “Two drops are most beloved to Allah: A drop of blood which flows in Jihad, and a tear drop in the middle of the night out of the fear (or love) for Allah Ta’ala.”



MALAKUL MAUT

When Allah Azza Wa Jal announced to the Angels that He had made Hadhrat Ibraaheem (alayhis salaam) His *Khaleel*

(Friend), Hadhrat Izraaeel (alayhis salaam) – the Angel of Death – requested permission to convey this good news to Nabi Ibraaheem (alayhis salaam). Permission was granted.

After Malakul Maut conveyed the glad tidings, Nabi Ibraaheem (alayhis salaam) said: “O Izraaeel, show me how you extract the souls of the kuffaar.” Malakul Maut: “You will not be able to bear seeing it.” When Hadhrat Ibraaheem (alayhis salaam) persisted, Izraaeel (alayhis salaam) transformed himself into the form in which he appears at the time of capturing the souls of the kuffaar. In front of him, Hadhrat Ibraaheem (alayhis salaam) beheld a hideous and massive creature. His head reached the sky and flames were being emitted from every part of his body. The horror of the sight was such that Nabi Ibraaheem (alayhis salaam) fell down unconscious.

After he revived, Malakul Maut had assumed the first form in which he had initially appeared. Nabi Ibraaheem (alayhis salaam) said: “O Izraaeel! Assuming that a kaafir will not have to suffer the pangs of death, then too, the form in which you appear is adequate punishment.”

Then Nabi Ibraaheem (alayhis salaam) asked to be shown how he extracts the souls of the Mu’mineen. Malakul Maut transformed himself into an exceedingly handsome man whose face was radiant with *Noor* (celestial light). He was dressed in beautiful white garments and a wonderful fragrance was being emitted. Nabi Ibraaheem (alayhis salaam) commented: ‘O Izraaeel! If instead of the mercy of Allah, the dying Mu’mineen sees you, it will suffice for him.’



THE EXCELLENCE OF STRUGGLE

Hadhrat Hakimul Ummat (rahmatullah alayh) said:

“It is not a wonderful feat for those who have a perfectly entrenched *Nisbat* (spiritual relationship of divine proximity) with Allah Ta’ala if they do not incline towards sin. There is nothing astonishing if a man who is constantly overwhelmed by *Khauf* (fear) remains spiritually pure at all times. It is only by the special favour of Allah that these lofty spiritual states have become their nature, The Qur’aan says: ‘*Do not express your favour on Me because of your Islam. On the contrary, Allah expresses His favour for having guided you to Imaan, if indeed you are truthful.*’ (Man owes all his excellences to Allah Ta’ala. Every goodness is a bestowal of Allah Ta’ala.)

However, those people who have not yet developed a *Nisbat* with Allah Ta’ala, if they struggle against their nafs to abstain from sin and disobedience, then undoubtedly, their effort is a perfect excellence although the willpower and enthusiasm for this struggle are also bestowals of Allah Ta’ala. Nevertheless, this *mujaahadah* (struggle against the bestial instincts of the nafs) is praiseworthy.”



IYAADAT

Iyaadat (Visiting the sick) is an act of high merit. Rasulullah (sallallahu alayhi wasallam) said that if a person visits the sick in the morning, 70,000 Malaaikeh (Angels) supplicate on his behalf (make Dua of Maghfirah for him), until the evening, and if one visits the sick during the evening, then the same process is repeated by 70,000 Angels. In another Hadith, it is mentioned that after visiting the sick, one emerges purified of sins as one was on the day of one’s birth.

While the *thawaab* of visiting the sick is considerable, – it is an act encouraged by Rasulullah (sallallahu alayhi wasallam) – it should be understood that *Iyaadat* too has *aadaab* (etiquettes

and rules) which have to be incumbently observed. Most people nowadays consider visiting the sick as just another occasion for outgoing, meeting and idle conversation.

It has become the custom to congregate at the home of the indisposed person ostensibly for *Iyaadat*, but the intention is not Allah’s Pleasure nor to gain *thawaab*. The assembly of people and their prolonged stay cause *takleef* (inconvenience and distress) to both the sick person and to the family. The peace of the sick person is disturbed when people sit around, staring at him/her or indulge in idle talk and even in *gheebat*. Instead of the visit being a source of comfort which assists the curing process, it leads to further deterioration in the condition of the indisposed person. The Hadith therefore prohibit lengthy visits. Thus, it is mentioned that the best *Iyaadat* is that the visitor remains very briefly and leaves quickly unless it is someone whose continued presence the sick person desires.

When visiting the sick, silently make a dua for his/her health. The dua should not be made with hands raised and with ostentation. A silent dua in the heart suffices. There are also Masnoon Duas to recite when visiting the sick. But of great importance is to remember not to prolong the duration of the *Iyaadat*. A couple of minutes are adequate.



NEWSPAPERS – A FATAL POISON

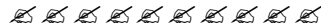
“I regard newspaper-reading a fatal poison for all people in general, and in particular for students of Deeni Knowledge. I expel from the Madrasah students who indulge in newspaper-reading.” (Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi)



TWO STEPS

Rasulullah (sallallahu alayhi wasallam) said: “Allah loves much two steps: The step for Fardh Salaat (towards the Musjid), and the step taken for *Iyaadat* and *Ta’ziyat*.” (*Iyaadat* is to visit the sick. *Ta’ziyat* is to offer condolence to the bereaved family members.)

Describing the virtue of steps taken to the Musjid, the Hadith states: “Give the glad tidings of a perfect *Noor* (celestial light) on the Day of Qiyaamah, to those who walk much in the darkness (of the night) to the Musjid (for Salaat).” This good news is also for those who ride in their vehicles to the Musjid.



THE MU'MIN IS WONDERFUL!

Rasulullah (sallallahu alayhi wasallam) said: “*The state of the Mu'min is truly wonderful. All his affairs are good for him. This (wonderful state) is restricted to only the Mu'min. If prosperity comes his way, he makes shukr and praises Allah. This is good for him. If calamity befalls him, he makes Sabr and praises Allah. Thus this (too) is good for him.*”

The Mu'min's life rotates between Shukr (gratitude) and Sabr (patience). There is no third state. No complaint, no frustration and no dissatisfaction with the decree of Allah Azza Wa Jal.



TWO LOVED GULPS

Rasulullah (sallallahu alayhi wasallam) said: “Allah loves much two gulps: The gulp of anger and the gulp of patience.” There is nothing better to swallow than anger. Similarly,

swallowing the demands of impatience with Sabr is highly pleasing to Allah Ta'ala.



APES AND SWINES

“*..And, He (Allah) transformed some from among them (the cursed people) into apes, swines and worshippers of devils. Indeed they are the worst and the most astray from the Path of Rectitude.*” (Qur'aan)

While millions of Muslims are languishing in abject squalor, poverty, ignorance and even starvation, we find human devils in this Ummah squandering tens of billions of rands in their programmes of zina, prostitution, gambling, liquor and a variety of other practices of immorality.

One of the severe forms of worldly punishment which Allah Ta'ala inflicts on perverted transgressors is transformation into apes and pigs. There are two categories of such transformation: Physical and figurative. The figurative transformation overtakes innumerable people in every age. Their hearts and brains are transformed figuratively into apes and pigs. Thus they exhibit all the despicable attributes of these two specimens of animals.

It appears that the affluent people of Dubai have already suffered the fate of their brains and hearts having been divinely transformed into ‘apes and pigs’.

During bygone ages, people and communities according to the Qur'aan were physically transformed into apes and pigs. They were later annihilated by Allah Ta'ala. The Ahaadith of Rasulullah (sallallahu alayhi wasallam) mention that in close proximity to Qiyaamah the physical dimension of the *Athaab* of transformation and disfiguration will again be introduced. People will be physically disfigured and transformed into apes

and pigs.

At the doorstep of Dubai, there prevails appalling suffering in Sudan and elsewhere. Famine and starvation have reduced tens of thousands of adults and children to walking skeletons. Some time ago, a photographer, Kevin Carter, took a prize-winning picture in famine-stricken Sudan. A 4 year old emaciated child – literally skin and bones – was sprawled on the rocky ground with his face in his hands on the ground in a sort of ‘Sajdah’ position. The famine-stricken child was trying to crawl towards a United Nations food camp about a kilometre away while a vulture stalking the child was inching its way ahead very close to the child, waiting for him to die. By intuition the vulture understood that the child’s death was imminent. The movement of the child with life just flickering was at worm’s space.

While the picture shocked the world, no one knows what happened to the child, and none of the oil-rich human ‘apes and swines’ stepped forward in even gestures of aid. Obviously the child became a meal for the vulture while the shayaateen in Dubai squander tens of billions of rands in brothels and casinos.

The photographer, after taking his picture, quickly departed. He won the ‘Pulitzer Prize’ for his ‘beautiful’ picture. But the grotesque and shocking scene was not effaced from his memory. After suffering depression for three months, he committed suicide.

The imperviousness of the human devils in Dubai and in other Muslim countries swimming and drowning in wealth, testifies conspicuously to the fact that their hearts and brains have already been disfigured and transformed into ‘apes and swines’. May Allah Ta’ala save us from His Wrath.



CALAMITIES

“Allah afflicts a man with calamities when He wishes goodness for him.” (Hadith)

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said that when Allah Ta’ala desires goodness for a person, He punishes him here on earth for his sins. He thus meets Allah Ta’ala in Qiyaamah purified of all sins. Once when a man expressed his love for Rasulullah (sallallahu alayhi wasallam), Nabi-e-Kareem said: *“Be prepared for calamities. By Allah! Calamities descend like water from a mountain on those who love me.”* V17n09



THE RABIDITY OF THE EVIL DEBAUCHERS OF THE SHARIAH

Warning us of the rabid worshippers of the *nafs*, Rasulullah (sallallahu alayhi wasallam) said:

“Soon will there be in my Ummah such people in whom will permeate these desires of lust, like a man bitten by a rabid dog. There will remain not a joint and not a vein (in his body), but it (the disease of rabies – carnal lust and greed for the world) will permeate it.”



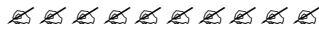
THE MASAAKEEN

Who are the *Masaakeen*? Two attributes distinguish the *Masaakeen*. (1) They are Muslims. (2) Their poverty and destitution constrain them to struggle for their daily food. *Masaakeen* are not those who, despite comfort and luxury, technically qualify for Zakaat. *Masaakeen* are not today’s

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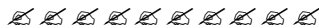
pensioners who squander money on cosmetics and are able to purchase items and amenities on credit for which they pay in monthly instalments.

Masaakeen are those who struggle to provide food for themselves and their families. Such poverty-stricken Muslims have a prior right to *Wajib* forms of Sadqah (Zakaat, Fitrah, Fidyah and Kaffarah).



GOLD AND SILVER

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that the Taurah mentions that a lover of gold and silver (i.e. of wealth) finds it extremely difficult to proclaim the Truth. Ziyaad Bin A'laa' (rahmatullah alayh) saw in a dream the earth in the form of a woman exquisitely adorned with every conceivable type of embellishment. Observing this dazzling earthly splendour, he said: "May Allah save us from you." The woman (i.e. the earth) responded: "If you desire to be saved from my snares, then abhor gold and silver."



FEMALES AND THE STREET

Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "There is no share for women in emergence (i.e. it is not permissible for them to leave the home) except if compelled to."

Hadhrat Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Woman is Aurah (an object of concealment). When she emerges (from the house), shaitaan casts surreptitious glances at her (waiting to involve her and others in immorality)."

THE BOUNTY OF TAUFEEQ

Among the innumerable bounties which Allah Ta'ala bestows to us is *Taufeeq* which is the spiritual ability of submission to the Truth. Every deed of virtue that is accomplished is a direct consequence of the *taufeeq* which Allah Ta'ala bestows. It is not the product of our efforts or willpower. Without *taufeeq* from Allah Ta'ala, it would never have been possible for this weak mortal being, encumbered with a multitude of human frailties, and controlled by an evil *nafs* operating in collusion with Iblees, to offer even two raka'ts Nafil Salaat with constancy.

Without *taufeeq* it is impossible for man to withstand the evil promptings and dictates of the bestial *nafs* which perpetually seeks gratification for its evil desires in unlawful ways. When man follows the directives of the *taufeeq* which Allah Ta'ala grants, he comes into sharp conflict with his *nafs* and shaitaan. Allah Ta'ala rewards him for the ensuing struggle against his bestial instincts. If he sustains the struggle which he had initiated by virtue of the *taufeeq* bestowed by Allah Ta'ala, he emerges successful and is munificently rewarded. If he ignores the directive of the *taufeeq*, the *nafs* and shaitaan will overwhelm him. His *Aql* (Intelligence) will become enslaved to his *nafs*, and the *taufeeq* will be obliterated.

Allah Ta'ala munificently rewards his devotees for the acts of virtue which are also the effects of the bounty of *taufeeq* which He bestows. Nothing is from us. The munificence and mercy of Allah Ta'ala should be appreciated and gratitude offered. He rewards us for the virtuous deeds which He enables us to practise. It is therefore essential to express *shukr* for every virtue one is able to perform. Whenever a good deed is accomplished, be grateful, not proudful. And, true *shukr* is to follow up the good deed with another good deed, and to abstain

from acts which do not countenance the Pleasure of Allah Ta'ala, be such acts of the permissible class.



IMAAM A'ZAM - THE GREATEST IMAAM

Rasulullah (sallallahu alayhi wasallam), placing his blessed hand on Hadhrat Salmaan Faarsi (who was a Persian), said: “*If Imaan (i.e. the Deen) was on the planet Venus, then a man from them (i.e. from the Persians) would acquire it (from there).*”

Commenting on this Hadith, Haafiz Suyuti (rahmatullah alayh) said: “This Hadith is an authentic and reliable basis for the inference that the reference was to Imaam Abu Hanifah (rahmatullah alayh).”

An eminent Student of Haafiz Suyuti further commented: “Our Ustaadh was convinced that this Hadith referred to Imaam Abu Hanifah (rahmatullah alayh) without any doubt, because no one else (besides Imaam A'zam) among the Persians had attained the lofty status in Ilm of the Deen occupied by him.”



600,000 – THEIR HAJJ IS ACCEPTED

Hadhrat Abu Abdullah Jauhari (rahmatullah alayh) narrated: “Once I fell asleep on the Plain of Arafat. In a dream I saw two Angels descending from the heaven. The following conversation took place between the two Angels:

FIRST ANGEL: How many people performed Hajj this year?

SECOND ANGEL: Six hundred thousand. But the Hajj of only six persons was accepted.

FIRST ANGEL: What has Allah Ta'ala done with the Hajj which He has not accepted?

SECOND ANGEL: Allah is Most Gracious. By virtue of the six persons, he has accepted the Hajj of the six hundred thousand. Allah bestows His kindness and mercy to whomever He wishes.”



HARMFUL FRIENDSHIP

Hadhrat Baaqir (rahmatullah alayh) said: “My father (Hadhrat Zainul Aabideen) instructed me to refrain from befriending four types of people:

A faasiq. He will betray you for a morsel of food.

A liar. He will deceive you.

A stupid person. He will harm you even if his intention is to benefit you.

A person who severs family ties. In three places, the Qur'aan describes him as *mal-oon* (one on whom settles Allah's curse).



THE CALAMITY OF LEADERSHIP

Offering advice and admonition to the Muslim army, the eminent Sahaabi, Hadhrat Salmaan Faarsi (radhiyallahu anhu) said: “If eating sand will save you from being the ruler of even two persons, then rather do so (that is, eat the sand but do not become the ruler). And fear the cry of the oppressed, for verily it (the curse of the oppressed) is not debarred (from penetrating the Heavens and reaching the Divine Court).”



A SIGN OF QIYAAMAH

Among the Signs of Qiyaam, said Rasulullah (sallallahu alayhi wasallam), is the raising of voices (with talk) in the Musaaqid.” Worldly conversation in the Musjid is Haraam. In *Fathul Qadeer* it is mentioned: “*Permissible talk inside the Musjid devours good deeds as fire devours fuel.*” Even such conversation which is permissible outside the Musjid is forbidden inside the Musjid. Most people are careless and even indifferent regarding this prohibition.



BAYAZID BUSTAAMI'S PENANCE

Hadhrat Baayazid Bustaami (rahmatullah alayh) narrated the following episode:

“One night it was intensely cold. Late in the night I intended to wake up for Tahajjud Salaat, but my nafs refused to co-operate and I lingered under the blanket. Soon thereafter I was overcome with thirst. I went to drink water. After quenching my thirst, I was overwhelmed with remorse. While I left the warmth of the bed for my own need, I was indolent when I had to discharge my duty to Allah Ta’ala. Spontaneously, with this self-reproach, I vowed not to drink water for a whole year.

I then regretted this rash vow. How was it possible for me to honour such a vow? However, Allah Ta’ala pervaded my heart with serenity. An inner voice admonishing me said: ‘O Bayazid! Something may be impossible for you. It may be impossible for the entire creation, but it is not impossible for the Creator of the universe and of all creation. Whenever He intends to do something, He says to it: ‘Be!’, and it comes into reality.”

By the grace of Allah, my Qasam (Oath) was fulfilled. For a whole year I abstained from drinking water. Whenever thirst

appeared to be intense, I would reproachfully address my nafs: ‘Do not be indolent in the matter of ibaadat. If you fail to co-operate, I shall prevent you from drinking water lifelong.”



THE HARAAM FEES OF THE ‘HALAAL’ CERTIFICATES

The evil motive of *all* the haraam ‘halaal’ certificate purveyors is monetary gain, and nothing else. The monetary factor is the ultimate objective of the mass producers of ‘halaal’ certificates which are doled out left, right and centre. As long as the money is forthcoming, the confounded haraam certificates are churned out.

The ‘halaal’ certificate trade in financial terms is one of the most lucrative avenues for sucking money in haraam ways from traders who are subjected to considerable pressure to fork out haraam fees and royalties. All such fees levied by the miscreant ‘halaal’ organizations are pure haraam riba. The riba is aggravated by extortion.

According to the Shariah, it is absolutely haraam for the purveyors of the haraam scraps of paper dubbed ‘halaal certificates’ to extort money from traders for the unwanted ‘services’ which the vendors of these certificates impose on traders.

HARAAM RIBA

The riba charged by these illegitimate ‘halaal authorities’ runs into millions of rands. The trader who is constrained to pay a fee does not hire the haraam inspector. The haraam inspector is not in his employ. The ‘service’ of the stupid inspection is imposed on the trader who is under compulsion to cough up the stipulated riba fee. If he refuses, indirect measures of

pressurization are adopted to harm his reputation and to cast doubts on the halaal nature of his products.

Those who refuse to be enlisted, especially those who have thrown out the haraam certificates, are subjected to deliberate gossip and rumour-mongering initiated by the vendors of haraam certificates, calculated to adversely affect their sales. In subtle and cunning ways the notion is spread that the products of such traders are 'haraam' or 'doubtful'.

Most Muslim traders are of weak Imaan. Their faith in the *Razzaaqiyat* (Providence) of Allah Azza Wa Jal is deficient. They are therefore constrained to submit to the haraam demands for riba made by the purveyors of the confounded certificates.

PARASITES

There is no justification and no basis in the Shariah for charging fees for these miserable scraps of paper and for the unwanted stupid inspections which are designed only for sucking money from the traders. These vendors are truly parasites. They devour haraam riba. They subsist on haraam. They feed and sustain their families with the haraam riba. They live in luxury with the haraam riba which they extort from traders. They ingest the Fire of Jahannum into their bellies by devouring the haraam riba which they extort and usurp.

In fact vendors of 'halaal' certificates who charge fees for their scraps of paper and for their ludicrous unwanted inspections are unconcerned with halaal-haraam issues. Their primary concern is the boodle which, Islamically speaking, they gain in dishonest and despicable ways. There is no worse income than the money derived by riba means.

MULTI-MILLION RAND

The haraam 'halaal' certificate trade is a multi-million rand industry. Personal pockets and coffers are swelled, and the

bodies are nourished with only haraam, rendering them befitting candidates for Hell-Fire according to the Hadith of Rasulullah (sallallahu alayhi wasallam). While the money of most traders is contaminated – a mixture of halaal and haraam – the income of the scrap-paper purveyors consists of only haraam riba. There is not even a second avenue of superficial 'halaal' wealth in the haraam certificate trade.

The monetary stakes are high. It is for this reason that encroachment on the 'private' domain of operation of any vendor leads to blood-letting. The crave for haraam money acquired so easily by these evil vendors has rendered them impervious, deaf and blind to the *Ahkaam* of the Shariah. As long as the boodle comes, they are happy.

Consider just one case of easy acquisition of haraam riba. Just one poultry plant 'serviced' by a haraam authority under whose jurisdiction the plant falls, charges half a cent riba per bird. The poultry plant slaughters a quarter million birds a day. This is an annual riba income of almost R500,000. This is from only one poultry plant. Every nook and cranny of the country is supplied with 'halaal' certificates. The riba funds just come in pouring – in torrents. But, the outflow is extremely viscous and dubious. What happens to the millions of rands which these vendors extract from traders? How does it get siphoned? In this evil trade there is much food for thought!



EMPLOYER – EMPLOYEE

Rasulullah (sallallahu alayhi wasallam) said: "Every one of you is a shepherd, and every one of you will be questioned about his/her flock...."

Allah Ta'ala has imposed certain responsibilities on every person in relation to those within his/her control and

jurisdiction. Within the ambit of such control and jurisdiction it is incumbent to discharge the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil). Failing to execute this *Wajib* duty will have its sequel in the Divine Court on the Day of Qiyaamah.

Among the relationships which come within the purview of this rule is the employer – employee relationship. Since life on earth is not the goal, the Muslim's duties and responsibilities are not confined to mundane activities. Being a shepherd from whom a reckoning will be demanded by Allah Ta'ala, the employer has to ensure that while his employees are in his control and supervision, they fulfil their Deeni duties such as Salaat, Saum, etc.

It devolves on the employer as a *Wajib* duty to allow his Muslim employees sufficient time to perform their Salaat. If any worker does not perform Salaat, it is the duty of the employer to apply pressure to constrain the employee to perform Salaat. In fact, when engaging a Muslim worker, a condition of the work contract should be observance of Salaat, Saum and the Shariah in general.

With regard to the Deeni obligations of workers, most employers are extremely indifferent. Many, in fact, do not view with favour the employee's engagement in his Deeni obligations. The concern is to extract maximum labour from the worker regardless of the Shar'i violations committed in the course of his work.

If a worker commits theft or he comes late or fails to observe the terms of his work contract, the employee will remonstrate, threaten and even dismiss the worker. But when the worker steals from Allah or is indolent in his ibaadat or commits Shar'i violations, the employer does not feel obliged to remonstrate, threaten and dismiss the worker. For his own pecuniary ends, the employer is prepared to resort to corrective measures, but in the domain of Allah's Deen and Commands, he displays an

extremely lackadaisical attitude.

This indifferent attitude is the effect of the lax bond which one has with Allah Ta'ala. In every department of life on earth, the Deen is of primary and foremost importance. Everything else is subservient to the command and demand of Allah Ta'ala. When mundane interests clash with Deeni interests, the Mu'min is under incumbent obligation to set aside the former. The relationship between a Muslim employer and a Muslim employee is not restricted to work and wages. Everyone shall have to answer on the Day of Qiyaamah.



WHITE FLOUR DECEPTION – DESTRUCTION – DISEASE

Why should we abstain from white flour products? Heart problems, diabetes, cancer and many other diseases which are rampant in our society are attributable directly to white flour. Read and reflect on the following revelation which exposes the poisons which we daily ingest:

“In the manufacture of white flour, manufacturers first remove the wheat-seed's bran, its six outer layers, and the germ (or embryo) which contains 76% of the vitamins and minerals. 97% of the dietary fibre is also lost.

Then it gets even worse. What little is left is then bleached, preserved and aged with chlorine dioxide. It is further whitened by adding chalk, alum, and ammonium carbonate to make it look and feel more improved and appealing to the consumer. An anti-salting agent called sorbitan mono-saturate is added in the final stage.

A few synthetic nutrients are then added back into the white flour and it is then called 'enriched'. In actuality, there has been no 'enrichment' of the original product, but deception and

destruction of the life-giving properties of one of the many perfect creations we find in nature.

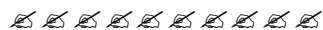
Laboratory rats usually die in a week to ten days when placed on a diet of white flour. All of the chemicals from white flour and other elements in our environment wreak havoc on the human body. Humans were not designed nor equipped to ingest cumulative chemicals. A tremendous amount of strain is placed on the pancreas when it is forced to try to protect the body from chemicals. It cannot, at the same time, adequately perform its critical role of protecting the body from diseases.

Whole wheat flour and other whole-grain flours retain their bran, germ, and nutrients, and the vitamin E present in whole-grain flours acts as a natural preservative that keeps it from turning rancid for several months, after which it can be refrigerated or frozen.

Don't be deceived by products that are advertised as whole grain, but really are not. They may have some whole grains in them, but there may be a lot of other unnecessary and unhealthy ingredients. For example, if bread is soft, it is not primarily whole grain. It should be firm, heavy, and 'grainy' with texture – not spongy. Make sure you read all the ingredients carefully on all products."

(www.naturegem.com)

The Mashaaiikh say: "The stomach is the abode of disease." Eat halaal, tayyib, wholesome, clean, and healthy food. Abstain from the avalanche of real poisons camouflaged with chemical hieroglyphics, and you will be saved from the destructive diseases which kuffaar processed foods wrought in their wake.



NATURAL REMEDIES

CLEANS LUNGS

Eating chilli peppers is good for the lungs and helps clear stuffy noses due to colds, says Irwin Ziment, professor of medicine UCLA. He also recommends hot peppers for emphysema, sinusitis, hay fever, asthma and chronic bronchitis. Hot foods thin secretions in the air passages.

REDUCES INFLAMMATION

In Japan, an anti-inflammatory drug is based on gingerol, the aromatic compound in ginger. A study at Denmark's Odense University found that three quarters of 56 patients with rheumatoid arthritis or muscular discomfort got relief from pain and swelling after taking ginger daily for at least three months.

THE VALUE OF GINGER

FIGHTS NAUSEA

Recent tests in Denmark showed that ginger reduced seasick sailors' vomiting by 70%. British research found ginger as effective as drugs at relieving nausea after surgery.

THINS BLOOD

Several studies suggest ginger makes blood platelets less likely to stick together, helping to prevent blood clots that lead to heart attacks and strokes. A Danish researcher, K.C. Srivastava, found the same effect in cumin, turmeric and especially cloves, which are stronger than aspirin in this aspect.

(The Hadith too mentions the medicinal properties of cloves - The Majlis)

KILLS GERMS

Ginger and turmeric, destroy bacteria including salmonella, a common cause of food poisoning.



TIME AND KHIYAANAT

The commission of khiyaanat (abuse of trust) has become a customary practice of many Madrasah Asaatizah (Teachers). The Asaatizah are engaged by the Madrasah to teach at fixed times. Their salary is paid for the time they have to be present at the Madrasah. The time stipulation is among the fundamental constituents of the Ijaarah contract which binds both the employer (the Madrasah) and the employees (the Asaatizah). Violation of the terms of the Ijaarah is khiyaanat and unlawful.

SIGNIFICANCE

In spite of the importance and sanctity of the contract, many teachers at Madrasah are negligent of their attendance. In many Madaaris some Asaatizah have the habit of arriving late for classes. They arrive late and leave even before the stipulated time for ending classes.

Some teachers even absent themselves for whole periods and sometimes for the day. Yet, full pay is expected. Instead of expecting full salary, the defaulting Asaatizah being Deeni personnel whose occupation is Ta'leem of the Qur'aan and the related branches of Deeni Uloom, are supposed to maintain a meticulous and an honest register of their attendance. At the end of the month when they receive their wages, it is their incumbent duty to calculate exactly what sum they are entitled to. They may not take payment for the time they had not been in the Madrasah.

Even five minutes late is khiyaanat. It is tantamount to theft. Although technically it is not sarqah (theft) for which the punishment is the lopping off of the hand, nevertheless, it is morally and in terms of the Aakhirah theft of a very grave nature.

THEFT

A man who steals an item is viewed with scorn and contempt. His reputation is tarnished and people are apprehensive of his presence. But when the Asaatizah commit theft of time for which they accept payment, such a malpractice is not viewed seriously, neither by the people in general nor by the Asaatizah who are supposed to know better.

JUSTIFICATION

Some teachers present justification for their misdeed by resorting to fallacious interpretation. To soothe their conscious they occasionally put in some extra time --after hours. In this manner they justify the khiyaanat they commit in the Madrasah's time.

Firstly, they have no register of their late coming and absenteeism. They do not record their daily commissions of abuse of amanat (trust).

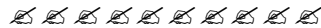
Secondly, 'extra' time does not compensate for the official time they have lost. They are paid to be in the Madrasah during certain pre-arranged fixed times. The 'extra' time after Madrasah hours is not the time for which they are being paid.

Thirdly, they are guilty of injustice against the pupils. They have no right to misappropriate the free time of the pupils to compensate for their own failure and abuse of trust.

Commenting on this weird argument and justification of teachers, Hakimul Ummat Maulana Ashraf All Thaanvi

(rahmatullah alayh) said that Nafl does not compensate for Fardh.

The Asaatizah should understand that in addition to harming their own souls by this khiyaanat, they are rendering their students a great disservice. Honest and meticulous observance of Trust is a Waajib demand of the Shariah. The Qur'aan and Ahaadith place great emphasis on Amaanat.



TRUE CULTURE

"True culture is restricted with Muslims (those who follow the Sunnah). A non-Muslim is never the repository of true culture. But nowadays Muslims are divided into different classes. Even modernists (with corrupt beliefs) call themselves Muslim. However, by virtue of western education they have exceeded all bounds of uncouthness. Uncouthness is the effect of western education. No one should labour in any deception in this regard. Initially (during the early period) Islam was spread by its *ta'leem* (teaching) and *tahzeeb* (culture). Minus the ta'leem of Islam there cannot be true culture." (Hakimul Ummat)

"How can one abstain from gheebat?" Hadhrat Thaanvi replied. *"By being conscious and making effort, not by wazeefas."*



COWARDICE

"A man of lust can never be courageous. His intelligence is always overwhelmed by his desires, hence he remains a coward." (Hadhrat Maulana Thaanvi)



ROBBERS AND DACOITS

"In this Road (of Tasawwuf) there are thousands of dacoits and bandits prowling around. Their garb is that of dervishes; they have the appearance of Sufis and Ulama, but their words and deeds are the words and deeds of ignoramuses. They peddle their nonsensical talks as being mysteries and subtleties. They claim such drivel to be haqaiq and ma-aarif (spiritual realities and divine knowledge). But they are completely unaware and ignorant. Such men have brought disrepute to the Tareeq (Tasawwuf or the path of moral reformation). They have in fact, scared people away from the Path. They have presented Tasawwuf in a ghastly form. Alhamdulillah! Now the mist and dust have been removed and the Path is as clear as crystal." (Hadhrat Maulana Thaanvi)



WHAT IS MA'RIFAT

Ma'rifat is a special guidance which Allah Ta'ala inspires into the purified heart of the Mu'min.

There are two kinds of *Ma'rifat*- *Istidlaali* and *Shuhoodi*. *Istidlaali* is the ability to reach Allah Ta'ala by intellectual deduction on the basis of observation of the wonders created by Allah Ta'ala. Contemplation on His creation leads to man's recognition of Allah Ta'ala. The following Qur'aanic aayat states this type of *Ma'rifat*: *"Soon shall We show them Our signs in the horizons (of the heavens and earth), and in their own beings."*

The true Ulama of Taqwa are grounded in this type of *Ma'rifat*. By observing the wonderful signs of Allah Ta'ala they reach their Creator.

This category of *Ma'rifat* is also acquired by such pure souls to whom certain things of the unseen realm have been revealed, i.e. by way of *Kashf* (divine inspiration which removes the veils which conceal reality). Such persons make their deduction on both material and spiritual objects to reach the Reality of Allah Ta'ala. The deductions and conclusions based on only the external or physical realm are deficient. The conclusions will be perfect only if *Baatini* (spiritual) insight also accompanies the intellectual deductions based on the physical realm.

The second kind of *Ma'rifat* is called *Shuhoodi*. Those who have been blessed with this wealth attain Allah Ta'ala without any deductive process. They acquire His Recognition instantaneously by way of spiritual perception and recognition. They are not dependent on the external realm or the physical world to understand the greatness and reality of Allah Ta'ala.

The Siddiqeen (Auliya of high rank) are the ones grounded in this type of *Ma'rifat*. This *Ma'rifat* is also called *Yaqeen* and *Ihsaan*. The knowledge of things is acquired from *Khaaliq* (Allah The Creator), not from observation of creation.

THE DEFORMED CHILD

Allah Ta'ala says in the Qur'aan Shareef "*Allah knows whatever every female bears and whatever the wombs increase and decrease. And, everything by Him is prescribed.*" (Surah Ra'd, aayat 8)

Even the deformed child is by the decree of Allah Ta'ala. It is the effect of Allah's direct intervention and command. In the same way as it is haraam to abort or murder a well-formed child, so too is it haraam to murder a malformed child.

Murder does not become lawful if committed in the sphere of the mother's womb. The place of the commission of the crime does not mitigate the evil deed. There is no difference in

a murder inside the mother's womb and outside. Islam does not differentiate between murders committed in different places.

The human status of the deformed child ' is not negated simply on account of its concealment within the sphere of the womb. It too is an *amaanat* (trust) in exactly the same way that a well-formed child is a human.

"It is He Who fashions you in the wombs as He pleases. (Qur'aan)



MUSLIM PROGRESS

Hakimul Ummat Maulana Ashraf All Thanvi (rahmatullah alayh) explaining the secret of the success and progress of the early Muslims said:

"O Muslims! For progress, study the cause of the progress of Muslims. How did they progress. Don't look at the progress of the kuffaar. Don't look at the cause of their progress. Every nation has its own spiritual disposition.

The basis of progress of one nation need not be the cause for progress of another nation. What may be beneficial to one people may not be so for others. In fact, even on an individual basis, it does not follow that something which is beneficial for one person will necessarily be beneficial for another person of even the same community.

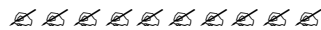
Something which may be of benefit to a cultured person of refined disposition will not be beneficial for a rustic or village dweller.

By virtue of Islam you have become refined and of delicate disposition. Hence, what is beneficial for the kuffaar will not necessarily be good for you. Your similitude is like that of headgear (topi). A topi is removed from the head if even a little

najaasat (impurity) soils it. On the other hand, shoes are not discarded on account of najaasat.

Allah Ta'ala detests to see you soiled in najaasat (spiritual and physical impurities). If you become soiled in impurities you will be immediately taken to task and punished. On the contrary, the kuffaar are tolerated regardless of the quantity of najaasat with which they become polluted.

Obedience to the Shariah is the true honour and progress. Walk along the path of the Shariah and you will understand. Insha'Allah, you will then be truly honoured. Be firm on the Deen and all nations will be made subservient to you."



ANNULMENT OF MARRIAGES

There exists a misconception in the community regarding marriage annulment (Faskh). It is believed that the right of annulling marriages is the right exclusively of an Ulama Council or some Jamiatul Ulama body. This misunderstanding has created difficulties and problems for many Muslim women and their parents.

The Shariah allows a committee of responsible, uprighteous community elders, even if they are not Ulama, to annul a marriage. They have to follow the Shar'i procedure and act under the direction of an experienced Aalim who can guide them in the masaa-il of the issue.

Where there is no Ulama Council or if the Ulama body drags its feet and conducts itself unethically and irresponsibly as is the story in these days, elders in the community should institute a committee of three persons and with the guidance of any pious Aalim from anywhere, the committee should proceed with the work of listening to the woman's application for annulment.

In fact, every town should have such a committee. It should, however, be well understood that a verdict issued by such a committee will not be valid if it is in conflict with the Shariah in exactly the same way as the decree of an Ulama body will not be valid if in conflict with the Shariah.



CUSTODY

Custody of minors is governed by the Deeni interests and welfare of the children. If a rightful guardian poses a threat to the Imaan or character of the child, it is then incumbent to deny him/her custody.

The welfare and interests of the minor will be determined on the basis of the Shariah, not on any other worldly standard. A pious or Deeni conscious person who is a pauper will have a greater right of custody than a wealthy person of un-Islamic character and beliefs notwithstanding him being first in line of guardianship.

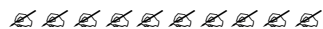


AFTER BURIAL

The common practice after burial is for the people to engage in a congregational dua. The imaam makes a long supplication. Everyone present believes that it is necessary to wait for the imaam to commence the dua and that the customs ends when the imaam terminates the dua.

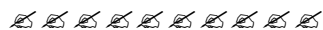
While the qabr is being filled, most people stand idly while others engage in worldly talk. The dua begins only when the imaam initiates the process of supplication. This system is not the Sunnah method. No one is obliged to wait for the imaam to commence Dua-eMaghfirah for the deceased. Everyone is free

to make dua at any time, even while the grave has not been filled, and no one is obliged to wait until the imaam has completed with his dua. It is perfectly permissible to leave at any time prior to the termination of the imaam's dua.



THE BID'ATI

"A bid'ati is he who persists in sin while hoping for the mercy of Allah." (Hadhrat Mueenuddin) Rasulullah (sallallahu alayhi wasallam) described such a person as an ignoramus.



THE IMPORTANCE OF NAWAAFIL

Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commenting on the indifference of the Talaba in the matter of Nawaafil, said: "People in general regard Nafl as superfluous, and so do the Ahl-e-Ilm (People of Knowledge) in particular. The People of Knowledge are more trapped in this misconception. From the very beginning the students are taught that while there is thawaab for Nafl, there is no sin in abstaining.

In view of this definition, the students labour under the impression that there is nothing wrong if Nawaafil is discarded. A more ruinous idea is that Nafl is not an act of importance. Thus, they dismiss Nawaafil as if the Shariat's exhortation to perform Nafl is futile.

Nafl is never futile or unimportant. It is complimentary of Faraaidh (compulsory) acts of ibaadat. It perfects Fardh (by compensating for the deficiencies in the way of discharge). From this angle, nafl is exceedingly important. Furthermore, Nafl is a salient sign of Divine Love."